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TRADITION, REASON, AND SCRIPTURE.

IN the search after religious truth the mind turns for guidance and confirmation to Tradition, to Reason, and to Scripture. If these were always found to coincide in their decisions, or if either of them were so disconnected from the other two, and so far above them, as to allow us to abandon them entirely and be guided by that one alone, the path of religious investigation would no longer be a rough and steep ascent, but, like the path of wisdom which Solomon trod, it would be "pleasantness and peace." But this is not the case. Mortal spirits must still "tire and faint" in the search after truth; for it cannot be concealed that tradition does not coincide with Scripture so exactly as could be wished, and that some doctrines taught as Scriptural are irreconcilable with reason.

It is not a new discovery, and perhaps never was, that there is one sense in which reason may be said to be above both tradition and revelation. For it is to reason that the proof of their being what they claim to be, must be first submitted for approval or rejection. All the evidences that Christ was the Son of God and an authoritative teacher must pass in review before reason, and be approved by reason, before his claims to be the Messiah can be admitted. Nay, even the direct commands of Jehovah uttered from the heavens would not be obeyed, unless reason were first satisfied of their genuineness. In a certain sense, then, reason

may be regarded as of supreme authority; but it is not with this sense of the word that we are at present concerned. It is not so much the authority of reason as of *reasoning*—reasoning based upon considerations independent of Scripture—which we have in view, when we speak of the comparative authority of Scripture and Reason. As reason is usually found contrasted with revelation, and less seldom with tradition, the mode which naturally suggests itself to us in speaking of the just influence of each of these three means of arriving at religious truth is, to speak first of tradition by itself; and afterwards of reason and revelation in connexion.

The authority of Tradition,—how great is it? There are those who assign to it the foremost place. They adduce certain doctrines and practices as transmitted from age to age in the Church, and would enforce them as of Apostolic authority. Such pretensions can never wholly fail of success, for there is a natural proneness in us to revere whatever claims to be ancient, and to have received the veneration of our fathers. But we cannot consent to have doctrines and practices forced upon us as transmitted in a direct unbroken line from Christ and his Apostles, until we are satisfied with the evidence in the case. Can their direct transmission be proved? Is the chain of evidence complete from this age up to the Apostolic? It is not our intention to enter upon this vexed question. Volumes have been written upon it, and our limits do not permit us to review the ground which others have so thoroughly gone over. The general principle which applies in the case we may set forth in a word:—show to us conclusively that a certain doctrine or practice was inculcated by Christ and his Apostles, and we admit that it must be conformed to as binding; provided, there is no sufficient proof that its application was intended to be merely local and temporary. It were sin to do otherwise. But is there no sin also in claiming Divine homage for rites, ceremonies, and doctrines, which sprang up after the Apostolic age, and are of mere human invention? Paul exhorted the Thessalonians to stand fast, and hold only the traditions which he had taught them; and his caution to the Colossians was, to beware lest any should “spoil them through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

Connected with this subject of tradition is the question,—What authority is due to a doctrine because the multitude hold it, having derived it from tradition. Respecting this it is to be recollected that the majority are not thinkers on any subject, and least of all on religious subjects. They are Christians because born in Christendom, and Catholics or Protestants according as they are born in this or that country of Christendom. Shall, then, the mere fact that the majority hold an opinion intimidate any inquirer? Copernicus did not suffer the earth to remain in the centre of the universe, though all mankind insisted that it belonged there. If mere numbers are to rule, Protestantism must yield to Catholicism, Christianity to Heathenism.

‘What, then! is no regard to be paid to the popular religious opinion?’ The danger, we reply, is that men will respect too much the voice of the multitude, not that they will respect it and be influenced by it too little. This does not imply that he who has discovered new truth (and such men are vouchsafed only once in an age) is therefore to observe no law or conditions in imparting his new truth. Where conditions are not observed, truth is often more destructive than error. The genuine philosopher knows how to teach new truths, as well as how to discover them. To turn the world upside down is one thing; to reform it, quite another. Great truths are hardly discovered in a day; they are evolved only gradually and after long ages from subordinate truths, and it requires long ages before they can be carried out to their full practical results. If any think that they can reform society in a day because they have some new truth to apply to it, they may find too late that a new truth is a harder thing to manage well than they are aware of. It is possible that, like Phaeton attempting to drive the chariot of the sun, they may do nothing but set the world on fire.

We next turn to consider the relation between Reason and Scripture. These are not two rival and hostile witnesses, each seeking to overthrow the authority of the other. Their relation is amicable,—each having its peculiar office. Genuine revelation cannot teach one thing, and right reason another; for then would God be proved an inconsistent and mutable Being.

The question with us is,—When Reason inclines to one opinion

and Scripture teaches another, which is to yield? Before we answer this question, a few remarks upon the office of reason in regard to Scripture are necessary.

And first; reason enables us to perceive at a glance that "the Gospel or the New Testament is more perfect than the Mosaic law, or than the Old Testament. On what other ground can the assertions of Paul in 2 Corinthians iii, in Hebrews viii, and in other places, be believed or justified?"* We at once then prefer the New Testament to the Old, giving to the one an authority not conceded to the other. So that if David invokes curses upon his enemies in the Old Testament, but Christ in the New teaches us to "love our enemies and to pray for them who despitefully use us and persecute us," we do not hesitate which authority to obey. ,

It is unnecessary here to raise the foolish question,—Which we should obey, if both were equally inspired, and yet contradicted each other. It is like that other question, which some have been so forward to press, viz.—If a man were to work miracles in proof of his Divine commission, and should yet inculcate immorality, what would you do? To which the plain answer is,—the case shall be met as soon as it arises. Men vex themselves with a thousand impossibilities in theology, when they never think of starting them in other departments of knowledge. Ask the mathematician what he would do if he should discover a triangle the sum of whose angles did not equal 180 degrees.

But there are other offices of reason than that we have mentioned. The genuineness of the books must be proved; the genuineness of doubtful passages investigated; the true principles of interpretation fixed and rightly applied; the inspiration and authority of the authors of the books must be made out; the fact that a genuine revelation has been made must be established, and reason must answer the objections of skeptics and critics.

But when reason has done all this—has proved that a revelation has been made, and has settled the meaning of the language in which it is conveyed, she has nothing more to do than meekly to listen to and receive the revelation. Here is the messenger from God, armed with sufficient proof of his Divine authority. Satisfied

* Stuart's Letters to Channing, p. 7.

with his credentials, my reason is bound to hear, to receive, to obey, the words which God speaks through him. Many of his teachings may be dark and inexplicable, yet I receive them *implicitly*, remembering that the very fact that they are a revelation implies that I needed a revelation—was a sinner—had wandered from God, and consequently that I am in no condition to pass judgment upon God. God reveals himself to me because I have lost my way, and am wandering in the paths of sin; he wishes to guide me back to the paths of virtue. The very fact that I am lost and need a guide, implies that I must trust my guide implicitly. Satisfied that he is acquainted with the way, I must not falter, though the path by which he leads me be through the wilderness and the desert, and in a direction opposite to that which my own reason would have chosen as the right direction.

This guide is Jesus Christ. To him I gratefully and submissively yield myself. Satisfied that he is the Son of God, the revealer of the Divine will, what he says, I receive; where he leads, I follow. I go to none other for words of a more divine wisdom; for, "Lord, to whom shall I go? thou hast the words of eternal life." If reason cannot as yet perfectly comprehend all that he revealed, I do not therefore reject it as false, but wait until my reason shall have become sufficiently purified and exalted to enable me to comprehend it.

We are here naturally reminded of men of science, who, with the most acute and cultivated minds, have yet rejected Christianity and the Bible. The truth is, that the sublime declarations which Christ uttered, are addressed to the heart. Their truth is to be *felt*. The preparation for them is not a cold, unsympathizing logic, but a pure, trusting heart—a soul penetrated with religious reverence. It is sad to see how the geologist, casting his eye along the heaped rocks, can read to you the measureless past of the earth's history, though there is nothing engraved on the rocks, and can yet read nothing of the future history of his own immortal soul in the plain and legible pages of Holy Writ. And sad, too, is it to see how the scholar, who has mastered all the languages of ancient and modern times, and can tell you in an instant to what age and country and author some old fragment of a manuscript belongs, may yet pore over the Bible, and not be able to interpret

its meaning, or to detect that its author is God. No ! mere intellect is not enough to enable men to appreciate the teachings of Christ. The great, essential preparation is that of the heart. In proportion as a man has this, he will feel and acknowledge that Jesus Christ is to be listened to as an authoritative, a Divine teacher, whose command is the command of God, and from whose word there is no appeal.

A. S.

AFRICAN COLONIZATION.

THE enterprise which bears this name, and the advancement of which is the object of the American Colonization Society, we regard as one of the most promising schemes of Christian philanthropy that have ever claimed support alike from the calm reason and the warm feelings of the benevolent. Yet, from causes which can hardly prevail where correct information on the subject is enjoyed, it has failed to enlist any considerable measure of support in New England. In the present attempt to enforce some of its claims upon the attention and sympathy of our readers we shall abstain from any investigation of the bearing which Colonization may have upon the ultimate extinction of Slavery in our land ; not from want of interest in this important subject, but from a desire to avoid a topic connected with the political controversies of the day, and from a regard to the course pursued by the founders of the Colonization Society, and indicated by them for its future action in the Constitution which they framed. The second article of that Constitution declares that the object to which the attention of the Society is to be exclusively directed is, "to promote and execute a plan for colonizing, with their own consent, the free people of color residing in our country." This is the one object which the Society, in its collective capacity, keeps steadily in view. What results will ultimately follow from its success in this, is a perfectly allowable question for speculation among its friends ; nor can it be surprising that on a subject so vast, and extending so far into the future, differences of opinion should exist.

We propose, first to give a brief sketch of the early history and present condition of the Colony; and then to contemplate the enterprise in its bearing on the free colored people of the United States, on the slave trade, and on benighted Africa.

The American Colonization Society was established at Washington in 1816, by a number of persons distinguished in the councils of their country or eminent for their philanthropic character. The immediate impulse for its formation was given by a private individual, an unpretending clergyman, Rev. Robert Finley, of New Jersey. In 1820 the first expedition was sent to the coast of Africa; two others followed in the course of the ensuing year; the territory of Montserado was purchased, and the colony established.

The sufferings of those who led the way in this heroic enterprise were great. Compelled by unfavorable circumstances to make their first settlement on the low and unhealthy island of Sherbro, one fourth of the eighty emigrants who constituted the first expedition fell victims to the fever which soon attacked them. Of those white men who accompanied these early colonists, and those who immediately followed, five out of seven died on the coast of Africa. Devoted Christian heroes! They knew the perils they encountered; they knew that life, valuable as it is, is not more valuable than the performance of duty; that, bestowed by God, it is to be held at God's disposal, and though not to be rashly exposed where no duty calls and no good is to be accomplished, it is not to be balanced for a moment against the service of our Creator and the good of our race. The friends of Colonization need not desire to keep from view the sufferings of those who first settled on the coast of Africa. Those sufferings no future colonists can be called to endure. They were not greater than those which attended the establishment of the first English colonies in our own country, while the subsequent success of the scheme of African Colonization has been far greater than that of the first settlers here, when compared with due reference to the means employed and the length of time for which the experiment has now been pursued.

To illustrate this fact, it is only necessary to recal the fate of the first attempts on the part of the English to establish colonies on the American coast. In 1576 an expedition was attempted by

Sir Walter Raleigh, from which he returned unsuccessful. In 1583 Sir Humphrey Gilbert sailed on a second expedition, and returning without having effected a settlement, perished in a storm. In 1585 the first body of colonists landed, but their misconduct brought upon them the hostility of the Indians, and within a year they returned to England with Sir Francis Drake. A second body went out in 1587, but this expedition also failed. The governor returned home for fresh forces, which were very difficult to obtain. Raleigh however despatched two small vessels, which were plundered at sea and forced to put back; and when at length assistance was sent out, the colonists had been murdered by the Indians. We need not continue the tale by describing the sufferings of those who subsequently laid the foundation of Jamestown,—the anarchy that prevailed among them, the horrors of starvation to which they were exposed, and their actual embarkation for the purpose of returning to England, which they were prevented from effecting only by the providential arrival of succours under Lord Delaware. Nor need we do more than advert to the toils and hardships of our own pilgrim fathers; to the fact, that of those who landed at Plymouth, forty years after Raleigh's first attempt, there perished during the first winter and spring—not one fourth part, as in the Sherbro settlement—but fifty out of one hundred and twenty. Stern were their reverses, melancholy their prospects; but for civil and religious liberty they held on their way. Not in a less lofty spirit did those poor emigrants on the coast of Africa sustain the trials of that dark period of their history, cheered by the hope of acquiring the enjoyment of that liberty which had never yet been fully theirs, and of conferring incalculable benefits on Africa and on their race.

But—not as in the history of this country,—the first attempt at colonization had, with all its reverses, proved successful. The colony had taken root, and at the period at which we now again contemplate it, the year 1822, a village had been established at Cape Mesurado. A young man had arrived there, bearing a provisional commission from the Society, which authorized him to assume the government in case of the absence of the Colonial Agent. The Agent had departed, and on this young man devolved unexpectedly the government of the Colony, its internal regulation

towards which scarce any thing had yet been done, and its defence against a powerful combination of the native tribes, exasperated by the interference of the colonists to rescue from their depredations a shipwrecked vessel. Well did he perform his part. Pursuing towards the natives the most conciliatory course, while such a course was permitted, he at the same time, though unused to arms, prepared his scanty band, with the energy and good judgment of an experienced commander, for the struggle which was impending. Though aware of the dangerous nature of the climate to the white race, he shrank from no exposure where duty called. Before his united mildness and energy faction, which had begun to manifest itself among the colonists, was silenced. At length the decisive hour arrived. With his heart yet rent by recent bereavement, with his limbs enfeebled by sickness, with but thirty-five effective men he was called to meet an attack from eight hundred infuriated savages. The enemy were repelled. A few days after the attack was renewed, by about fifteen hundred assailants; but again they who, after repeated efforts to conciliate, fought in defence of their own lives and of the hopes of Africa, were successful.

Ashmun,—for he it was, whose name has become forever united with the cause which thus he rescued from total ruin,—Ashmun ceased not his labors in that cause with these, which though in the eye of the world his most brilliant exploits, were yet to his own philanthropic contemplation his most melancholy duties. He was the legislator of the Colony. With a generous confidence in the ability of the colored race for self-government, he planned those republican institutions which the Colony now enjoys, allowing to the people at large the choice of every magistrate with the single exception of the Colonial Agent or Governor, and entrusting future legislation to the representatives of the people. Under his wise administration the Colony prospered, till his failing health obliged him to seek again his native country. He died with the calm hope of a Christian, at New Haven, in the year 1828.

Our limits will not permit us to follow down the subsequent history of the Colony. At the present time it numbers about 5000 inhabitants, emigrants and their children, occupying nine villages, exclusive of those in the Maryland Colony at Cape Palmas. It has extended its influence along the coast so as well-nigh

to exclude the slave trade for a distance of 250 miles. From 1500 to 2000 of the colonists are persons who have been emancipated with a view to their colonization, and who consequently may be considered as owing their freedom to the efforts of the Colonization Society. About twenty white missionaries, with a larger number of colored persons, are engaged in preaching the glad tidings of salvation to the native tribes, and in instructing their children; and through their efforts about four hundred native converts are numbered, while a general eagerness prevails among the Africans to have their children received into the mission schools. Among the colonists good order and contentment prevail; while the natives with but few exceptions, since the early difficulties of the Colony, have learned to look on its citizens as their friends, and to regard them with something even of the veneration due to a superior race of beings.

We proceed to examine the bearings of this enterprise on the condition of the free colored people in this country, on the slave trade, and on Africa itself.

What is the condition of the free colored people in this country? It is one of deep and most unjust depression. It is in no unkind spirit towards them that the Colonization Society speaks upon this subject what every one knows to be the language of truth. It is not with any wish to wound their feelings that we point to the distinction which in every part of our country exists between the two races, and by which the course of honorable exertion is for the colored man confined within such narrow bounds. We would raise our voice in as indignant remonstrance as any of our fellow-citizens against the continuance of this oppression. But we cannot close our eyes and our understandings to the truth. We cannot contemplate such events as have lately occurred in one, usually among the most orderly, of the cities of our Union, without perceiving the bitterness and inveterate nature of that prejudice under which the colored race are suffering. Alas for our country that such things should be! But while we protest against that violence which would deprive the colored man of the protection of the laws, and while we declare our dissent from that bitter prejudice which would render him a slave in reality though a freeman in name, we cannot call those his enemies who would provide for

him a home where he can be truly free, load of the soil on which he treads, with every respectable occupation open to his exertions, every reward of industry—competence, wealth, honor—fairly before him. Let those who desire, remain. We would have no compulsion, not even in the slightest word. Let them be protected in remaining, and let every effort be made to improve their condition in this, which is their native land as well as ours. But let us be permitted at least to aid the efforts of those who suffering under intolerable oppression look to us for relief.

Are there any such? We reply, by giving an extract from one of the many letters received by the Executive Committee of the Society from free people of color, soliciting means of removal to Africa. It was written last September by one of a company of eighteen persons, living in Illinois.

"We all wish to go to Liberia, and are not able to pay our passage. If the Society can send us, we are willing to refund the amount in labor or produce when we are able. We are ready to start from Shawneetown at any moment, and wish the time to come as soon as possible; for though we are free in name, we are not free in fact. We are in as bad, or worse condition than the slaves of which you speak, being compelled to leave the State, or give security, and those of the whites who would befriend us are debarred by the fear of public opinion. If only those who deserve such treatment, if any do, were the only ones to suffer, we should be content; but on the contrary, if one misbehaves, all the colored people in the neighborhood are the sufferers, and that frequently by unlawful means; dragged from our beds at the hour of midnight, *stripped naked*, in presence of our *children* and wives, by a set of men alike lost to mercy, decency, and Christianity, and flogged till they are satisfied, before we know for what; and when we are informed, it is probably the first time we heard of the offence. Such is our situation, and such the condition from which your Society can extricate us. We deem it worse than slavery. We say again we wish to go to Liberia, and if no way else is provided, we had as lief soon *indent* ourselves to the Society for life for our passage, so we can live among our own color."

The colonization of a portion of the free colored people of the United States on the shores of Africa must, it would seem, react favorably on the condition of those who remain. Already have the Colonists settled the question, in the minds of those who have observed their progress, concerning the capacity of their race.

They have shown themselves competent to meet the calls of every station in which circumstances have placed them. By the lamented death of the late Governor Buchanan the direction of the affairs of the Colony devolved, some time since, upon the Lieutenant Governor, Roberts, a man of color, and by him they have been administered to the entire satisfaction of the Society. The chief magistrate of the Maryland Colony is a member of the same hitherto despised race. Will not the free colored people in America, when they know the history of such men, and when they see among them from time to time such colonists as Devany and Harris, who have visited this country from Liberia, be excited to prove in generous emulation, that they too have capacities which no unfavorable circumstances can repress? Will not the white man look with more interest, with more respectful and friendly feeling, on those who have shown that they only need a favorable opportunity to develop powers of which hitherto many had denied them the possession?

We shall speak as briefly as possible of the influence of colonization on the suppression of the slave trade. It may not be generally known to our readers that the horrors of the slave trade, instead of having diminished of late years, have increased to the most appalling extent. According to the statements of Sir Thomas F. Buxton, which, however we may hope that they are exaggerated, are based upon the best official evidence within the control of the British Government, Africa loses by the slave trade the immense number of half a million of her children every year. Not that this number cross the Atlantic. It is estimated that one half perish in the wars that are waged in Africa for the sole purpose of supplying the victims for European and American cupidity, to say nothing of the number that pass into Mahomedan slavery. Of those subsequently embarked,—and crowded, naked and chained, by hundreds in the narrow space between the decks of the slave vessel,—one fourth are released from their miseries by death during the passage, and of what yet remain about a fifth part die in the process of acclimation. The consequence is, that for every 300 slaves added to the population of Brazil and other countries on this continent, 700 perish. The slave trade is indeed, at this moment, the great, the overwhelming evil of the

day. Now to arrest this evil, what course shall be pursued? England, with that magnificence of action which distinguishes her, whether in her plans of conquest or of philanthropy, and as we are willing to believe, actuated in this case by the noblest motives, pointed out a course which gave some promise of success. This course was the employment of her own powerful navy on the African coast. But to render even this efficient, one condition was necessary—the acknowledgment by other nations of her right to search their vessels, and if suspected of being engaged in the slave trade, to detain them for adjudication. This right our country has decidedly refused to acknowledge. What then can be done? We may engage to maintain a squadron on the African coast, but without the concession of a right of visitation and search our squadron can be of little use. The slave trader, when a British ship appears in sight, raises the American flag, and under this, which we have declared shall be inviolable, passes on boldly and unquestioned. If an American vessel appears, the British or Spanish ensign is at once substituted, and must of course be regarded on our part as equally inviolable. Nay, so rapid are the motions of these enemies of the human race, so complete the understanding they have established with their coadjutors on the coast of Africa, that it may be questioned whether much could be done by combined fleets, even had the right of search been conceded. And even were the effort for a time effectual, is it conceivable that a blockade of the whole Western and Southern coast of Africa could be continued for years and for ages? If not, no sooner will that blockade be interrupted, than the immense profits to be derived from the slave trade will cause it to be resumed; and the increased precautions against detection will occasion increased sufferings to its victims. As it is, the only effectual mode of extinguishing this dreadful evil appears to be by establishments upon the coast itself. By colonization the philanthropic powers of the world will be enabled to watch the proceedings of the slave trader, and to break up his intercourse with the natives. A regular and lawful trade can thus, and thus alone, be established; and when this is effected, the slave trade will of course cease. Why do the natives of Africa sell to the white man their own fellow-beings, the members of the same race with themselves? Because

they want the productions of the white man's industry and skill; and thus alone have they as yet been accustomed to obtain them. But Africa is rich in articles which might become the means of a lucrative commerce. Develop these resources, teach the natives, through the medium of Colonies on their coast, the value of their own palm oil, their coffee, their various woods for dyeing and ornamental uses, establish by this means a lawful commerce with them; then will the slave trade disappear. And then perchance, when every vessel that visits the coast of Africa for purposes of commerce carries out at a low price numbers of free emigrants or emancipated slaves, it may appear that the most ardent friends of the colonization cause have not far overrated its ultimate efficiency to subserve the cause of humanity.

It remains for us to state in a few words the influence which colonization may exert more directly for the good of that unhappy continent which has so long been the prey of debasing superstition, of mutual warfare among her own children, and of the rapacity of strangers. What region of the earth presents a more promising field than Africa for missionary labors? Among the tribes of the Southern and Western coast there is no powerful system of idolatry, with its array of priestly influence, to oppose the progress of the truth. The superstitions of the natives are of such an unconnected character that they possess but little hold on the minds of their votaries, and in their very coarseness and brutality are open to exposure by the most obvious arguments from the simplest men. And what missionaries ever entered on their field of labor under advantages such as those which aid the progress of the heralds of the Cross in Africa? The natives regard even the humblest of the Colonists with veneration; paying to them that respect which is the natural tribute of ignorance to superior knowledge. Nor can they be insensible to the claim which the noble charity of this undertaking gives to its messengers for their attention. Contrast for a moment the circumstances of a missionary addressing a portion of the Indians on our own continent, with those under which he might appeal to the natives of Africa. To the former he comes as the messenger of a race before whose path the red men have died away, and who stand, through success obtained too often by force or fraud, the lords of the red man's soil. Well may the

Indian reply, and bid the race who would instruct him first learn to practise justice themselves, and show that they value the principles of their own religion. But to the African the missionary comes as the messenger of those who are striving to bless his race. He points to the colony established in the midst of those whom he addresses, as a pledge of the white man's love of justice, as a practical illustration of the principles of the religion he inculcates. 'These men,' he exclaims, 'or their ancestors were once in slavery. We acknowledge indeed our sin in receiving them as slaves from you, and thus encouraging that evil among yourselves which we now seek to suppress. But we repent. Of those whom you see among you many exhibit, in the liberty they enjoy, the proofs of our repentance. We have aided their wish to return among you. We come, not to conquer you, or deprive you of your land; we come to instruct and to bless you. The space we ask for our settlements on your wide continent you can well spare us; we pay for it a just price, and our first step in occupying it is to exclude ourselves forever from any personal advantage from it. It is for you, and for your brethren whom we send among you, that we are laboring. Come freely and mix with them; learn of them that white men can practise the religion which they teach, the religion of justice, of mercy and of love.' Can it be that an appeal thus urged will not be felt by the rude Africans, who thus far have been used to all the selfishness of Heathenism? What are the results already? Hundreds of the natives have embraced the Christian faith; hundreds more of their children are instructed in Christian schools. Civilization and Christianity walk hand in hand, and aid each other's progress. Rarely has any missionary effort been more successful as regards the past, or more inspiring in view of the prospect which it opens for the future.

We will not extend this paper, except to beg our readers, if the considerations we have urged appear to them to possess weight, not to exclude the subject from their minds as one in which they have no immediate interest. Have Liberal Congregationalists, as a body, done their part in regard to this cause, or to the great cause of missionary efforts in general? We ask not that our opinions be adopted, but only that our readers examine and calmly weigh the subject we have brought before them.

S. G. B.

THE "COMING OF CHRIST IN HIS KINGDOM."

THE language of the New Testament relating to the coming of Christ in his kingdom has been a fertile source of doubt and perplexity to Christians of every age. In the xxivth chapter of Matthew, for example, we find these words: "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Verily, I say unto you, this generation shall not pass till all these things be fulfilled."

The primitive Christians, misinterpreting this highly metaphorical language—language peculiar to the style of Oriental prophecy, were led to expect in their own day a visible and personal appearance of their Lord. He was to come, they thought, as a triumphant monarch, to reward, to punish, to avenge. He was to come riding on the clouds of heaven and gloriously attended by seraphs and cherubs, and throngs of holy angels. He was to erect his visible throne in Jerusalem, and before that awful tribunal the archangel's trump was to summon both the living and the dead. Then would be the day of doom; the good were to be rewarded, the wicked destroyed. Finally the saints were to dwell with their Lord upon the earth, in the enjoyment of all possible felicity, for a thousand years.

Such was the doctrine of the Millennium. Irenæus and Justin Martyr describe in glowing but extravagant terms the blessedness of the millennial state, and without doubt the early believers found in this doctrine much to console and support them in the trials of persecution and the horrors of martyrdom. The fancied enjoyments of the millennium, as represented by some, were extremely sensual and earthly. The more spiritually minded Christians must have rejected the doctrine, but we find no successful opposition made to it till the time of Origen. In the third century the doctrine was expelled from the Eastern Church. The Western retained it much longer. "At least the first generation of Chris-

tians," says Milman, "passed away before the majority had attained more sober expectations; and at every period of more than ordinary religious excitement a millennial, or at least a reign partaking of a temporal character has been announced as on the eve of its commencement." It prevailed during the middle ages. At the time of the Crusades many sold their estates and hastened to Palestine, that they might be present at the coming of their Lord. In the time of Martin Luther the same expectation was generally entertained, but that strong-minded Reformer was not himself deluded. The monk of Wettenberg had not so learned Christ.

Notwithstanding that our Saviour has said, "It is not for you to know the times and the seasons which the Father hath put in his own power," visionaries have arisen who have attempted to determine the *date* of the Lord's appearing; and the results of some prophetic calculations which have been arrived at in our own day place it in the year 1843.

The first obvious remark to be made on all such expectations is, that we can find no support for them in the language of Christ. The Master expressly told his followers, that all the events whose coming he foresaw and foretold were to take place before that generation, contemporaneous with him and to which he spoke, had passed away. "Verily I say unto you," are his words, "this generation shall not pass till all these things be fulfilled." The prediction, then, *has been fulfilled* in the sense in which Christ himself intended it to be understood. Does not therefore the fact, that Jesus did not personally appear in the clouds of heaven and attended by angels, establish the point, (even if there were no other reasons to show it,) that this and similar language is not to be taken in its strictly literal sense? Does not the fact, that our Lord did not erect a visible throne, serve to convince us that in the interpretation of passages which appear to imply his intention to do so we should remember, "The letter killeth, but the spirit giveth life?"

Some have asserted that the phrase, "this generation," may mean *the successive races of Christians*, and therefore our Saviour meant, that he should personally come in his kingdom before the race of Christians should become extinct. Such an interpretation betrays an unwarrantable disregard of the common use of Scripture language, even if it does not show the interpreter's forgetful-

ness of another declaration of Jesus. Had the ingenious critic turned to the xvth chapter of this same Gospel, he would have found a passage that would have set his ingenuity at a stand. He would have found, recorded in the 28th verse, these words, "Verily I say unto you there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom. He would undertake a hard task, who should attempt to convince an intelligent man that the phrase "some standing here" was equivalent to "the successive races of Christians."

The conclusion then seems to be unavoidable, that when our Lord spoke of coming in his kingdom he did not refer to any outward and visible appearance—that it was not an outward and visible throne he was coming to establish.

That we may rightly understand what was our Saviour's meaning, it is necessary that we should first attain to some worthy conception of the nature and design of Christ's kingdom.

By the phrases "kingdom of God," "of heaven," and "of Christ," the Jews were wont to designate the dispensation of their expected Messiah. Jesus adopted the popular phraseology, because of the pregnant meaning which in the minds of his countrymen hallowed associations had given it. But he has left evidence enough to show that the phrase was used by him only in a figurative sense. The kingdom our Lord came to establish was a spiritual, and not a temporal kingdom. He tells us, that his kingdom is not of this world—that it comes without observation—that it is not *without* us, but *within* us. The Son of Man never represented himself as a temporal sovereign. He came "not to be ministered unto, but to minister." He was "the good shepherd, who gave his life for the sheep." He came that he "might bear witness to the truth." They who follow and love the truth are his subjects. Those who obey his commands he does not call servants, but friends; and they who would enter his kingdom must become as little children. It is evident, then, that the *heart* was the throne Jesus came to occupy, and that "righteousness and peace and joy in the holy Spirit" were the distinctions he conferred upon his faithful subjects.

Such being, according to the Scriptural representation, the nature of Christ's kingdom, we can understand by his "coming" to reign in it, nothing else than the establishment of Christian truth in the

world. Indeed Christ may be said to have commenced coming in his kingdom, when his character is understood and the beauty of it is felt by a single responsible being. Christ has ascended his throne, when the justness of his claims as the commissioned Son of God has been allowed by one truth-loving mind.

It may be objected to this view, that Jesus appears to have regarded the destruction of Jerusalem as in some way connected with the establishment of his kingdom. And some one may ask, 'what has the Jewish war to do with the spiritual kingdom of Christ?' Our limits will permit but a brief reply.

The Jewish war, the destruction of the Temple, and the abolition of the Jewish Peculiarity, were events which could not but influence—nay, were even necessary to the progress of Christianity.

The Jewish people claimed to be the chosen of God. They were separated by him from other nations to be the recipients of peculiar favors. To them the Messiah had been promised, and from among them he was to come forth. Jesus had recognized the justice of their claim to be the first hearers of his heavenly message. To the Jews he preached, among Jews he lived, nor was it till Jews had proved themselves incapable of discerning the evidence of his mission, that he turned to the Gentiles. By rejecting Christ the Jews themselves dissolved the connexion that existed between them and God. By their refusal to obey the Son they renounced their allegiance to the Father who sent him. The proof therefore of the Divine commission of Jesus was manifested to the world, when by the punishment of his disobedient and rebellious people God vindicated his messenger. The evidence of Christianity was completed, when it was shown that those who rejected its former claims had in consequence of this rejection incurred the displeasure of Heaven.

Again, the faith of partial believers must have been increased, when they recognized in the ruin of the holy city the fulfilment of the prophecy of Jesus. Nor could the stern rejecters of Christ have failed to recognize in the horrors of the siege the hand of an avenging Providence.

With some of the Jews the hope of a *future* Messiah must have died away, when the nation became extinct; and in proportion as this hope lessened, so increased the willingness to admit, or at

least to fairly examine, the claims of him who had already appeared.

Nor was this all. The destruction of the temple aided the progress of Christian truth. The temple was hallowed in the Jewish mind by the reverence of ages. That "chosen dwelling" of God was, so to speak, the very *nucleus* of Judaism. When it fell, all those associations which narrowed the mind and incapacitated it for attaining to the Christian idea of spiritual worship were, in part, removed. The Jew could then better perceive that the Most High might be worshipped acceptably in other places than on Mount Gerizim or on Mount Moriah.

Yet the Jew was not the only one whose prejudices the overthrow of Judaism was likely to remove. As long as the Jewish nation lasted, the Gentiles would probably leave the claims of Christ for the Jews to determine. Christianity to them appeared to be nothing more than a new development of Judaism, with which they had little concern. But after the destruction of the city Christianity assumed the independence belonging to it; it was no longer a question of Jewish superstition; it no longer appealed to men as Jews, but as men—it addressed itself not to the children of Abraham, but to the children of God.

Such I take to be the connexion between the overthrow of Jerusalem and the coming of our Lord.

The kingdom of Christ is a spiritual kingdom. The millennium to be looked for is to be ushered in, not by the promiscuous ruin of a whole generation of the wicked, for "the Son of Man came not to destroy men's lives, but to save them." It is to be ushered in, not by the conflagration of the physical universe and the personal appearing of the Lord on the stormy clouds; but by the gentle spread of the Gospel of peace through the nations, even as the light of morning comes upon hill and valley—silently, irresistibly, gloriously, till holiness makes the wide earth beautiful. The understanding is to be convinced, the heart is to be won to the love of the truth, and the life is to be conformed to its holy requisitions. When "at the name of Jesus every knee shall bow, and every tongue confess him to be Lord, to the glory of God the Father," then will he reign, whose right it is to reign—then will Christ have come in his kingdom. Even so, come, Lord Jesus, come quickly.

T. D.

THE NAME AND CHARACTER OF CHRISTIAN.

WHAT is a Christian? The question divides itself, and the answer must also divide itself, into one of name and one of character, or Faith and Life. The disregard of this obvious and necessary distinction creates the chief difficulties in connexion with the subject. Men ask whether this or that man can be called a Christian—and the reply is often one of amazement, as if the inquiry were an offence. ‘A Christian! Is he not a good man? is he not devout and upright?’ Again, men are surprised and perplexed to hear certain individuals or classes of thinkers called Christians, supposing the word to denote their particular faith, when perhaps it is applied to them only in reference to character or life. These are loose ways of using the term, yet they are admissible if accompanied with explanation and well understood. At all events, they are not worth quarrelling about; while at the same time the subject is of the first importance, and we should do what we can to get and give right views of it, for the sake of charity as well as truth.

Now if there be a short yet sufficient answer to the question, ‘what is a Christian?’—an answer that will have respect to the distinction just referred to and include both points of faith and life, I think it must be this:—*a Christian is a disciple of Jesus Christ.* In the term ‘disciple’ we include a learner and a follower, one who acknowledges him whose name he takes to be his Teacher and his Guide, whom he is bound and resolved to obey. It is plain, as the first and lowest view, that he who takes the *Christian* name must refer himself in some way to CHRIST; else the name is without meaning. But how refer himself to Christ? Clearly to his teaching and his life; not to his birth, not to his nature. To be a Christian, does not require that a man believe this or that in regard to the time or manner of Christ’s birth, his exact relation to God or distinction from man. These are matters of serious import, but they do not affect the right of being called or esteemed a Christian. If any proof were needed of this, it were enough to look at the world, and see the endless variety of opinion and shades of difference on these points, not only among differing sects, but

with individuals of the same sect, to whom the name of Christian has not been and never will be denied. For examples, since actual names are with many the best verifications, take leading men in the various branches of the Christian Church, though they may be no higher or better than many others less known. Take the Catholic whose name stands for his church, Fenelon; the Protestant who vehemently assailed that church, Luther; the Puritan, Robinson; the moderate Trinitarian, Doddridge, or Chalmers of another grade, or Edwards of yet another; the Quakers, Fox and Penn; the Methodists, Wesley and Whitfield, brothers, but not in doctrine; the Baptists, Robert Hall, Dr. Stillman, and President Manning, of the same church, but not entirely the same faith; Jeremy Taylor, of the English Episcopal church, and Bishop Griswold, of the American; Lardner and Emlyn, of the Unitarian dissenters, or Buckminster and Freeman, of our own communion. Who would venture, who would wish, to withhold from either of these the name of Christian? Yet who would engage to write out their differences of opinion and preaching in regard even to the Master, whose common name they bear? So of many members of any one communion, who could be named, if necessary, departed and living, distant and in our own country, holding views of the relation of Christ to the Father and other disputed doctrines, as widely different from each other, as are our views from those of other churches, or any one church from any other. Yet to these differing brethren all would cheerfully accord the Christian name.

Such admissions and facts ought to teach us something. They bring the question home to us, why do we give a common name to those who hold such separate views of him whose name it is? And the answer is also brought home to us,—we give a common name, because of a common Faith and a consistent Character. At these two points we will look more carefully.

1. *Faith.* The only ground which sustains a common faith among all Christians, yet a high and sufficient ground for the name itself, is that which has just been intimated—an acknowledgment of the relation of *disciple* to Christ. To be a disciple, is to be a learner and a follower. The known meaning of the word, and its just sense, is that of 'learner,' indicating that Christ is taken as a

Teacher, whom we believe and would obey. We believe in him; believe that he lived as is recorded in the Gospels, believe that he knew and taught the truth, that he attested it by his life and death, and that we are bound to receive and follow it. This faith is common to Christians of every name. Its signification is common in the writings of the New Testament, and the use of the Apostles. It is this that is meant, when we are there required, in general terms, to "believe in Christ." It is this, and no more, that was required of the early disciples for admission to baptism, to the church, and to the company of followers. It gives of itself and of right a title to the name of Christian. It is all that does give it to thousands of different denomination and grade, who have borne it. It is all that the Apostles demanded, it is all that any have a right to demand, in point of faith. Let any man declare, with the appearance of sincerity, that he receives Christ as a commissioned, an authorized, and a true Teacher, whom he is bound to believe and resolved to follow, whom he does believe and strive to follow,—most cordially, most humbly, will we take him by the hand as a Christian brother, and welcome him to Christian fellowship, whatever his name, his religious or philosophical peculiarities. So far as faith or profession goes, so far as recognition and communion are concerned, he is entitled to the name and privileges of a Christian, if his lips declare that he looks to Christ as his pattern, and his life do not contradict it.

Short of this we are unable to stop. If any one believe or resolve less than this, if he do not receive Christ as in any extraordinary sense a teacher and guide, we see not why he should take, or why we should give, the name of Christian. The name denotes something, merely as a name. To say that it denotes only a good man, or a sincere inquirer, or an honest professor of any thing, is using language very loosely, besides the offence to Christianity. It is saying that a disciple of Moses, or a disciple of Mahomet, may mean a disciple of Christ. It is saying that the good and true Mussulman is a good and true Christian; and so of the sincere Platonist, so indeed of the lowest deist. But what is a deist? He is one who believes in God, but rejects all special revelation, such as Christ professes to have brought. He either does not receive Christ at all, regarding him as a fiction, or he turns

from him as an impostor, or he takes him at best as a good man, who uttered some truths, like Socrates, and made some discoveries, like Copernicus and Newton. To call such a believer a Christian, is as wild as to call me a Mahometan, because, while I reject his authority and pretensions, I believe that Mahomet said some true and good things. This man is not a Christian. But it does not follow, and we do not say, that the man has no Christian temper or character. He may have both. He may be a better man than you or I. There is no question that there have been Jews, Mahometans, and Platonists, more consistent, more true in heart, more faithful to their light and acceptable to God, than many in Christian lands and some in Christian profession and fellowship. But they are Jews, Mahometans, and Platonists still. And to call them Christians, is as unmeaning as to call Luther a Protestant while he was a monk, or to make Socrates divine because he lived and died well.

But after all, many may say, what is a name? I answer, it is every thing, where a name is the very matter in question. It is of a name that we speak; and if it were nothing in itself, it would be nothing to give or withhold it. The feeling it awakens, the interest expressed even by unbelievers when the name of Christian is granted or refused, shows that it has a value, and that that which it represents is desired. It is little to be called a Lutheran, or to be denied this or any other human name. But to be called a Christian, or no Christian, is serious. The name stands for a faith, and the faith is of the utmost importance. Different degrees of faith are important. There are various classes of believers and of followers. As Christ is viewed in one or another aspect, Christianity is much or very little, has authority or has none, is special or general, natural or supernatural. And these are not immaterial differences. He who believes in Christ as a good man merely, stands in a different relation to him, and must have a different feeling, from one who believes in him as an inspired teacher and expressly commissioned messenger. They who think he uttered many truths, but was still fallible, cannot feel towards him or listen to his instructions, as they who believe him unerring, and bow to his instructions as to the voice of God. It is sometimes said, that this difference is no greater than that which exists between different denominations

of Christians; that the Unitarian, for example, views Christ so differently from the Trinitarian, as to be denied the name of Christian by the latter, and yet we have always complained of this as bigotry and exclusion. Shall we not be guilty of the same, it is asked, if we exclude those who withhold from Christ all peculiar faith in his inspiration or authority? Is not the difference one of degree merely? By no means. The *doctrinal* difference does not affect the question of authority or commission in the least. The Unitarian believes as firmly and as fully in the Divine commission and indisputable authority of Christ, as the Trinitarian. One believes Christ to be God, the other believes him to be the Son of God; but so peculiarly his Son, so filled with his spirit, clothed with his authority, and attested by signs and wonders which God did by him, that he is the very power of God and wisdom of God, and all he says comes to us as the voice of God, claiming an equal faith and obedience with that which is yielded by the believer in his supreme divinity. Very different the faith and feeling of him, who accords to Christ nothing peculiar in mission, illumination, or authority. To him he is no more than Plato discoursing on the Immortality of the Soul, or Cicero writing upon the Nature of the Gods. He may admire more the wisdom of Jesus, but he can rely no more on his truth or word; and it may be difficult to assign any better reason for calling him after Christ, than after Cicero or Plato.

The faith then that unites all Christians, without which men, however wise or excellent, are not *Christians*, is faith in Christ as the Son of God, "whom the Father hath sanctified and sent into the world." It is faith in him as the "brightness of the Father's glory, and the express image of his person;" the "author and finisher of our faith;" "the power of God, and the wisdom of God." And this in no vague sense, such as would apply to any man and all men who are true, but in a sense peculiar and superior to all other; one that gives to Christ a strictly divine mission, supernatural power, and unerring truth. So much as this, in clear and settled faith, we deem essential to the name of Christian. To the character of a Christian much more is essential. It is not of character that we have spoken. But we would now speak of it, and give, as briefly as the subject allows, our views of that which

constitutes the Christian character, as a material part of an attempted answer to the question—Who is a Christian?

II. *Character.* No one can conceive of a Christian, apart from a certain character. The very word 'Christian' carries with it the idea of character so naturally, so necessarily, that we are not to wonder or censure, if there are some who think of nothing else when they hear or use the word. Pity that the word ever stood for a creed, a naked doctrine, or the observance of a form! Yet to what a frightful extent has this notion prevailed. The question we have proposed is usually asked and answered in reference to opinions alone. If they are of the right stamp or sound, if a man has gone through a marked course, and endured an outward test, 'Christian' is written as upon his forehead; while whole classes and denominations are denied the name, without the slightest inquiry into their character or reference to the life.

And this being so, we may be told at once that we must not establish *any* rule of faith, if we would be consistent. For if you set up a standard of opinion, even that which you have just required, it will operate exclusively and unjustly. Are we then to have no regard to faith and opinion, in view of Christianity? May a man believe any thing or believe nothing, and still demand to be enrolled and embraced as a Christian? If not, if we allow any requisition of faith, we must allow as much as this here implied, which in fact has always been complained of for its looseness, not its strictness or exclusion. It determines nothing as to *motive*, nor does it wish to raise the question of merit, or chance of salvation. It only says, but this it says earnestly and would make essential, that faith in CHRIST lies at the foundation of the Christian religion, and is involved in the very words. And then it adds the requisition and the test of the character also.

But what character? There is the question again, and the great question. Lay what stress you please on the decision of character, we have yet to ask, what character it is; and we know of but one true and full answer. *It is the character of CHRIST.* The Christian character is such a character as Christ bore. The Christian life must be such a life, at least in principle and aim, as Christ led. "Ye are my disciples, if ye do whatsoever I command you." If then we can determine what Christ has com-

manded, not by authority and precept alone, but by his character and life, we can see and have a right to say, what it is that constitutes a Christian. And as generalities are of little avail, let us attempt some specifications; though all specifications of this kind, and within a single view, must necessarily be general. We do not attempt to describe a complete Christian in faith and life, but simply to refer to points and principles which seem to us essential, and all that are essential.

1. Christ has himself told us, what is the first and great commandment. It is to "love the Lord our God, with all the heart, and with all the soul, and with all the mind." Here is a commandment. It is essential. There is no such thing as a Christian without it, or without a sincere regard to it. It requires nothing of which we are incapable in kind or degree, nothing inconsistent with the love of other beings or fidelity to present duties, nothing sudden or at once perfect. The *love of God* may not be perfected in this life. But it must begin here, and must be pure and strong. It must be a genuine sentiment of trust, gratitude, submission, devotion, to God our Father. It must be true. In whatever measure it exist, the sentiment must be real, the affection true. Its sincerity, its heartiness, is more important than its degree. Let it be free from hypocrisy, from selfishness and wilfulness, let it be the confiding, simple, warm love of a docile, grateful, obedient child, or let there be an earnest desire and effort to cherish this affection and perpetually increase it,—there is the love of God, and there is the first principle and proof of the Christian character.

2. The second is like unto it; "Thou shalt love thy neighbor as thyself." The true *love of man*, man as man, man as a neighbor wherever he dwell, man the sufferer and the sinner, capable and called to become the saint,—this is a requisite of the Christian character not to be disputed, never to be dispensed with or undervalued. It is one which the Master himself makes very distinct, and as it were a chief test. "By this shall all men know that ye are my disciples, if ye have love one to another." He calls it also a "new commandment," and implies that in the interpretation here given it, the measure required, and the importance attached to it, it is an original element of faith and life, a peculiarity of his religion. "A new commandment I give unto you, that ye love

one another; as I have loved you"—there is the newness and greatness of the precept—"as I have loved you, that ye also love one another." And the loved disciple gives it peculiar emphasis, when he writes: "By this do we know that we have passed from death unto life, because we love the brethren." Here therefore is another indisputable and unequivocal requisite, a clear condition and test of the Christian character. Men may differ and dispute about the exact meaning or extent of the precept, but they know in their hearts what it means, and they know whether they have it or strive to do what it demands. They know that they have it not, if they are selfish, narrow, uncharitable, unforgiving, caring only for themselves, doing nothing for others, or nothing that requires the least sacrifice of personal comfort, nothing that asks or obtains any relinquishment of worldly pleasure or any true self-denial.

3. Self-denial. This may be marked as another requisite, an essential element of the Christian character. The Lord of Christians sets this forth likewise as a condition of discipleship. "If any man will come after me, let him deny himself, and take up his cross, and follow me." *Self-denial*; not self-worship, not self-will. It is to be the subjection of the will, the crucifying of the affections and lusts, wherever they oppose purity, or interfere with duty, or obstruct improvement, or impair generosity and prevent a self-devoting charity. It must be a large and steadfast principle, alike opposed to selfishness and servility, consecrating the inward and the outward man to humility and love. This principle must live in the heart and show its power in the life, or the Christian is not born. A selfish Christian, a proud Christian, an impure, or self-indulgent, a worldly-minded, or mean Christian, is a contradiction in terms. He is no Christian. "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

4. A high and fixed *moral purpose* is an essential characteristic of the Christian. Many live without a purpose, except the lowest and the most limited. Many have changing purposes, with nothing settled or definite. The Christian must have a purpose, which deserves the name of purpose, and possesses the character of Christian. It must be based on Christianity. It must be fixed, immovable. It must be moral—moral in the high Gospel sense. It must not be merged in other purpose, of gain, or pleasure, or

policy. It must be distinct, a conscious unequivocal purpose of being in all things like Christ; not the attainment necessarily or instantly, but the *purpose* of being wholly a follower of Christ, governed wholly by his principles and precepts, looking to him as the great exemplar in spirit and life, and growing into his likeness. This purpose every one may have, and may have at once and always. It is this that defines the great change to which Christ calls us all—the new heart and life. It is, that a man who has had no serious or settled moral purpose now forms one. He has had scarcely a thought or desire beyond his appetite and business, he has owned no law above that of the state or expediency, he has verily worshipped only the gods of this world; now he desires and resolves to worship the one living and true God, to take from Him his law, and find in Christ his life. This is his purpose, formed this month or year, formed to-day, deliberately, earnestly; and if not with feelings wholly separate from all previous good feeling, yet with a higher degree, greater distinctness and energy, a new sense of accountableness, fervent prayer, and henceforth a moral aim and advancing spiritual life. Here is a change; a change of heart, purpose, and pursuit. It is a necessary change. There must be conversion from darkness to light in the soul, from all bondage to perfect freedom. There must be a practical, spiritual regeneration. It is essential. "Except a man be born again, he cannot see the kingdom of God."

5. Thus again, involved in the last, but deserving a separate statement, the Christian will have a standard—and he will find it in Christianity. He will not find it in the world, in the common state of morals, in the character of his neighbor, in his own church, creed, forms or professions. He will find it in Christ and Christianity. It is the *standard of moral perfection*. And whether it can be reached at once or not, in this life or only by eternal progress, he does not wait to know, he does not make the doubt an excuse, or fail to set before himself the standard, and resolve by the grace of God to press towards it. This is to be perfect, so far as is given to man's imperfection. It is to own a perfect law, to set a perfect mark, to have faith in the call and capacity of perfection, and determine to live in view of it. And for this end the Christian will use, humbly and gratefully, all the proffered means, all

given or known instruments, of thus living and growing in goodness. Every one can, every one must, so resolve and so begin; begin with the earnest and persevering use of means, without which nothing is promised; begin with the forming, expressing, fortifying, and acting upon, the high purpose of moral progress, spiritual growth, with an eye of faith ever fixed upon the perfect Pattern, and a life of corresponding aspiration and effort. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

6. There is another characteristic of the Christian, in which all that have been named and all that can be named, may be said to meet. It is *obedience*. Its meaning or its value cannot be made more apparent by many words. It has the precept of the Saviour, and his promise also. "Ye are my friends, if ye *do* whatsoever I command you." "This do, and thou shalt live." Do it. Believe, but stop not there. Pray, but not in words alone, nor in the temple, or the closet only. Profess, but with the purpose of better obedience. Let your belief, prayer, profession, become your life. Make your principles your conduct. Show thy faith by thy works. And forget not, that to help you do this is the very object of institutions, ordinances, forms, fellowship, the sabbath, and the sanctuary. These let none slight, who desire to become truly and wholly Christian. But let none be satisfied with these, except as they form in them the temper and the life of obedience. "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Such is our view of the character of a Christian. Or rather, such are the leading traits and essential elements of the Christian, so far as these limits will permit us to present or suggest them. Piety, charity, self-denial, a high moral purpose, a perfect standard, the spirit and the act of obedience—wherever these are found, flowing from faith in Christ, looking to him for their law and life, there is a Christian. In the absence of all these, or great and wilful imperfection in any one, whatever the name, profession or communion of the individual, we see no consistency in calling him a Christian, and no meaning in the word unless it be as a customary empty title.

E. B. H.

BURNAP'S LECTURES

ON THE HISTORY OF CHRISTIANITY.*

THIS work so well deserves attention, that we shall devote several pages to an account of its contents.

The first eight Lectures treat of the Providential preparation of the world for the advent of the Redeemer, and the circumstances in the condition of the human race which made that period a conjuncture most opportune for the introduction of a spiritual and universal religion. The student of history is filled with awe at beholding how through the progress of centuries, almost as if it were under the visible control of Providence, all the changes of states and empires converge on this point and prepare the way for the reception and diffusion of true religion amongst mankind. To this ignorance and civilization, superstition and philosophy, war and peace, the rise and the decay of nations were made subservient. Men were left free, but the results of their free-will were over-ruled to promote the great ends of God.

The foundation of all true religion is the knowledge of God. The unity and universal sovereignty of God were revealed to the fathers of the Hebrew race. To introduce and establish this truth in the world was the whole object of the Jewish dispensation. To preserve it a nation was separated from mankind, to guard it was the object of the Mosaic ritual. And this great principle was stamped in the Jewish heart by their national prosperity and calamities, meted out according to their fidelity to their trust; by institutions which divided them from the Heathen world; by the interposition of God through his prophets; by their temple, their forms of worship, and even their literature. This truth was communicated to the world, not in a book merely which might perish, but by being written on the mind of a nation. This nation was established in the centre of the world, where the great thoroughfares of Asia, Africa and Europe meet, and thus by its very geographical position the relations of the Jews to other nations were

* LECTURES ON THE HISTORY OF CHRISTIANITY. By George W. Burnap, Pastor of the First Independent Church of Baltimore. Baltimore. 1842. pp. 370, 12mo.

so ordained as to promote the general knowledge of the true God, and prepare the way, through Christ, of a spiritual and universal religion.

And we see this Providential preparation for the diffusion of Christianity, not less in the changes of Heathen states, than among the Jews. As the world then was, for the spread of a universal religion there seemed something like a necessity for a universal language. Such a language was provided. Christianity was preceded by the wonderful development of Grecian mind. The colonies of the Greeks were established along the whole coast of the Mediterranean on the west, and in successive wars with the Persians they had penetrated by their conquests to the farthest East. Wherever Grecian arms gained the ascendancy, Grecian art and philosophy and Grecian schools were established and the Grecian tongue became the language of general intercourse. In almost every city from the Straits of Gibraltar to the Euphrates it was familiarly known. The Jews during the seventy years' captivity had lost their native tongue and adopted the Chaldee. The ancient Hebrew, in which their Scriptures were written, became to them a dead language. In the meanwhile the Jews were scattered through the operation of various causes over the world. The conquests of Alexander introduced the Greek language into the Holy Land. It was spoken so generally in all parts of the world, that two hundred and fifty years before Christ the Hebrew Scriptures were translated into Greek in Alexandria. That the Greek had become the current language of Judea in the time of Christ is evident from the fact, that all the books of the Apocrypha are written in that tongue; and that nearly all the quotations of Christ and his Apostles from the Old Testament are made, not from the original Hebrew, but from the Greek Translation. In accordance with these facts, the inscription on the cross of Christ was in Hebrew, Greek and Latin. Through a series of wonderful changes in the condition of the world it came to pass, that the revelations of Jesus were recorded, if not made, in Greek. Thus, at the time when Providence revealed a universal religion, a universal language of corresponding excellence and perfection was prepared to waft, as if on all the winds, the seeds of divine truth over all lands.

Nor this alone. The world had formerly been divided into a thousand separate States, each state the enemy of all others; stranger and enemy had been equivalent words; the traveller had journeyed at the hazard of his life from land to land: but before the coming of Christ the legions of Rome had subdued almost the whole known world. Her iron sway compelled peace among the nations; her military roads bound together all parts of the Empire. Such were the facilities of intercourse between the most distant regions, that her columns and cohorts in changing their posts passed from Gaul to the Euphrates, while the merchant traversed her whole dominions as safely as in our own day. The sovereignty of Rome united and gave peace to the world, made it one nation, and thus prepared the way for the easy and rapid diffusion of new truth.

The growth of philosophy had, in the mean time, opened the eyes of the more cultivated classes to the folly, the falsehood and the abominations of Paganism. The skepticism of the philosophers was descending among the mass; while among those who believed, the pure-minded revolted from the gross absurdities and impurities of Heathen worship. As was proved by the event, the more ignorant multitude, though it knew not what it wanted, sighed for a purer faith, while the more enlightened had come to that state in which it must have a better religion or none at all. At this juncture, and with this wonderful preparation as of all nations, the Almighty saw fit to interpose and establish a religion in the world, which would satisfy the religious wants of man and fill all his best conceptions in all stages of his advancement to the end of time.

When the path of its progress had been smoothed by civilization, by philosophy, by conquest, by a universal language, by universal peace, and the universal intercourse of the tribes of men, then that religion whose first truth had been proclaimed by Moses was fully revealed. Its dawn was heralded by John the Baptist in the wilderness of Judea; and then, when the fulness of time had come, God sent forth his Son.

The first part of the volume before us is devoted to an account of this Providential preparation of the world for the revelation and diffusion of Christianity. This is followed by an excellent Lecture

on the expectations which the Jews entertained and the language which they used respecting the Messiah, and on the preaching of John and the nature of his baptism. The Author then commences a review of Christianity as it appears in the New Testament.

He first comments on our Saviour's discourses, for the purpose of showing the wisdom, the miraculous knowledge of Jesus, the full understanding that he had of the whole system from the beginning, and especially the manner in which he taught the truths of Christianity through the Messianic phraseology of that time. The last topic is one of particular interest, for a right understanding of it will help to clear up nearly all of the chief difficulties which are found in the Gospels. Christ was sent to reveal the will of God to man, and as the evidence of his Divine mission was endowed with miraculous powers. But the system of divine truth which he was to teach, though perfect in itself, existed as yet nowhere but in his own mind. How was it to be introduced into the world? The human mind was not a blank on which might be written the institutions and principles of the new faith. The Jewish religion was already in being, as the stock on which to engraft his own. He himself was expected, but in another character from what he could assume. The whole phraseology was in use, which designated what he was to accomplish. Almost as a matter of necessity, he must adopt the phraseology of the times, only giving it such a sense as would correspond with his real character and office. Thus the Jews were accustomed to call the Messiah the "Son of Man," and the "Son of God." He assumed these appellations, and by assuming them claimed all that belonged to the Messiah. The Messiah was expected as a king, and the new dispensation as a kingdom. And this phraseology, giving it a spiritual meaning, our Saviour adopted, as the best mode of making intelligible to the Jews his character and claims. That is to say, he did what must always be done, when ideas are conveyed through human language. By thus referring to the expectations and phraseology of the Jews, much that is dark in the Gospels would become entirely free from difficulty.

But this new religion was not only to be preached by Jesus to that generation, it was also to be perpetuated to all time and diffused through the world. Hence the necessity for the appointment

of the Apostles. And here arises the question as to what was precisely their office. It was that of witnesses to what Christ did and suffered and taught. At first it might seem strange, that instead of the humble and obscure men whom he selected to be his immediate followers, he should not have chosen his disciples from among the learned, the gifted, the accomplished. But the nature of their office explains the reason and the wisdom of his course. The function which they were appointed to fill did not call either for great talents, or extensive learning. They were to originate nothing, to add nothing to what he had taught. They were to be simply witnesses of what he had said and done and suffered. Their very imperfections, so far as mental culture are concerned, give greater weight to their testimony. Had they been wise and gifted men, like Plato and Xenophon, they might have added to, or subtracted from, or given the coloring of their own minds to the teachings of their Master. The qualities essential to them as witnesses were simplicity, integrity, and courage. The absence of intellectual prepossessions and intellectual ambition only made the mind of the Apostle a more trustworthy and transparent medium, through which the truths of Jesus might shine upon the world.

Mr. Burnap enters into an examination of the New Testament to show that the office not only of the first Apostles, but of Paul also, was, to be witnesses to the world of the life, character, and teachings of Christ. They were not inspired to teach any new doctrine. The promise to them was that the Holy Ghost should "bring all things to their remembrance" which Christ had said unto them. They were to originate nothing. Christianity was revealed by Christ; the Apostles only proclaimed to the world his revelations. From this fact Mr. Burnap draws two important conclusions. The first relates to some of the principal controversies that have disturbed the peace of the Church. What did the Apostles bear witness to? To the life and character, to the doctrines, miracles, resurrection and ascension of Christ. This was all. And all these things had a bearing, not on his nature, but on his office. They proved him to be the Messiah, a divinely authenticated messenger from God. Further than this the evidence does not go. The reception of this testimony is the reception of Christianity. And the true ground of Christian union is to be found in

the belief, not of collateral truths, but of the great fundamental principle of the Apostles' testimony, that Jesus was the appointed Messenger and Mediator of the Most High, the Messiah, the Son of God. All questions relating to the nature of Christ were aside from the testimony of the Apostles. The doctrine of the Trinity, for example, whether true or not, is only a matter of abstract speculation, and has nothing, except incidentally, to do with Christianity. Apply this principle, and it would be found that a large part of the questions which have been brought into controversy would fall out of the circle of revealed truths to which the Apostles bore testimony, and that they belong to the history of speculative opinions, which may be believed or rejected without affecting one's title to the name of Christian.—The second conclusion which he draws is this,—that as the inspiration of the Apostles, so far as their office of witnesses was concerned, related only to the facts and truths to which they were appointed to give testimony, the arguments and illustrations by which those facts and truths are urged on the attention of men are to be viewed as the products of their own minds. The application of this principle would remove most of the difficulties which surround the subject of Inspiration.

Two Lectures, one on the life of Paul, and another on the first controversy in the Christian Church, will be found valuable as an introduction to the study of the Epistles. Paul was, in the fullest sense of the words, the Apostle to the Gentiles. The first great controversy that divided the followers of Jesus was,—on what terms the Gentile converts might be admitted into the Christian Church. The larger part of the first converts to Christianity, in nearly all places, were Jews. They clung with all the force of habit and with all the tenacity of their national character to the Mosaic ritual. Instead of merging Judaism in Christianity, they were disposed to merge Christianity in Judaism, thus making the former little more than a mere sect of the latter. The number which held these views was large, influential and active. They insisted that the Gentile converts before being admitted to the Christian Church should be circumcised. Whether the Gentiles were or were not to be subjected to the laws of Moses, whether men could be saved by believing on Christ and conforming to his religion, or whether they must become Jews as well as Christians,

this was the great question of the age. It divided and agitated the whole Church, and for the time the fate of Christianity seemed to be bound up in the decision. Paul took the lead among the Apostles in resisting these Judaizing teachers. He devoted his most zealous exertions to breaking down the dividing wall between Jew and Gentile. This question furnished the prevailing topic of his Epistles to the churches he had founded. It is only by constantly keeping in mind this great question and remembering how closely it was connected with the most vital interests of the Church, that the Epistles of Paul can be understandingly read.

The next Lecture is on "Faith in Christ." What is that faith in Christ which was the bond of the early Church, and was then, and is now, the foundation of the hopes of man? This faith bore only on the office, and not at all on the nature, of Christ. It was not a belief that metaphysically he was this or that, but that whatever his nature might be, he was sent by God to instruct and save the world, that through him God revealed himself to the world, that in his miracles we behold the power of God, and that for his teachings and commands we have the authority of God. That faith in Christ on which the Scriptures insist has nothing to do with his nature, but only with his office and authority, which remain the same whatever his nature. Thus there may be a true and equal faith in Christ, an equal confidence in the Divine authority of all his instructions, amidst the most various and conflicting opinions as to his metaphysical nature and rank in the universe.

But while on one hand a true faith in Christ has nothing to do with his nature; on the other hand it involves a belief in that miraculous and Divine evidence on which he rests his authority. Mr. Burnap has stated this point so briefly, and at the same time with so much clearness and force, that we quote his words.

"There is another view which has been taken of this matter, to which I cannot here forbear to advert, which says, in effect, that Christ is to be believed, not for what he was by nature, nor for the miracles which God wrought by him, but because what he taught strikes our minds as true. This, in my judgment, is a much greater and more dangerous mistake than that to which I have already adverted. To my mind, it abases Christianity from a religion into a philosophy, and the doctrines of Christ from the

heaven-authenticated standard of religious truth, into the opinions of Jesus of Nazareth. Jesus sinks from the Son or Sent of God, and Saviour of the world, into the great philosopher of the Jews. His claim to a Divine mission, and the institutions which he established to perpetuate his teaching, must, on this hypothesis, be regarded as a well-intentioned and pious fraud,—but still a fraud, to give what he thought to be truth more universal reception and more lasting influence than it could have had, had it rested on mere human authority. His whole enterprise will rest on the same ground with the attempt of Numa to introduce his laws, which he believed would be salutary to the Romans, on the pretence of Divine revelation from the nymph Egeria in the grove of Aricia."

The next three Lectures are devoted, one to the Epistle to the Hebrews, the next to the Epistle to the Romans, and the third to the two Epistles to the Corinthians. An account is given of the circumstances under which each of these was written, and a clear and excellent analysis given of its contents. We are not sure, but these lectures will be found by most persons to be the most valuable in the volume. Very certain we are, that few can read them without being able afterwards to read the Epistles with a much better understanding of their meaning and with greatly increased profit.

The last Lecture contains an analysis of the New Testament. For the purpose of making its contents more clear, Mr. Burnap divides them into four great classes. 1. Historical facts. These constitute the first and fundamental element of our religion. On these rests the authority of the Saviour. 2. The doctrines which were taught by Christ. 3. The opinions belonging to the time and to the age, which are found in the New Testament, not in the way of doctrine, but of allusion or illustration. 4. The language and modes of speech and phraseology, of the times, of the nation and of the age. The plan of this analysis is so excellent, that we cannot help wishing that the Author, instead of condensing it into the limits of a single lecture, had devoted a volume to its development. Were he to do it now, he would be doing good service to the Christian public.

In these remarks we have merely referred to some of the principal topics discussed in the Lectures before us. That we deem the work a valuable one will appear from what we have already

said. Its style is everywhere clear and forcible, and often rises to that kind—perhaps the highest kind—of eloquence which characterises a logical mind possessed with strong and earnest convictions. It bears throughout the marks of a manly, vigorous, good sense, and of being the production of a mind which came to its preparation, not with a superficial knowledge got up for the occasion, but thoroughly furnished and familiar with all those studies which the occasion demanded. But while it has these great merits, it has the defects which are almost inseparable from a course of Lectures. As a whole work, it lacks symmetry. Lectures will be and ought to be written with a constant reference to the audience which will listen to them. The lecturer will dwell on those topics most, which are of most interest and importance, not to the public at large, but to those who hear him. His knowledge of their wants, their condition, and of what it is particularly desirable that they should understand, will color all that he says, determine him in the selection of topics and in the fulness with which he treats the topics selected. If he publishes such lectures, he comes before another audience, so differently situated, that if he had written for it at first, while the substance of the work remained the same, he would have cast it in a different mould. This objection however is merely a literary one, and is a criticism that might be made on every volume of popular lectures which we have ever read. While, if we regard the work as a treatise on the subject at large, we may feel that there is some disproportion in the space and time given to the several parts, the objection to which we have referred does not affect the actual value of the parts themselves. And unlike most lectures, the difficulty in this work is never that a subject is treated too much at length, but that in some cases it is too much condensed. We would conclude with heartily commending the volume to our readers. It would be read with great advantage, we think, by those Sunday School teachers, who have the charge of the more advanced classes in the New Testament, and by all persons who wish to penetrate behind the letter to the spirit of the sacred writings. We do not remember any work which in the same compass furnishes so much and such valuable aid in understanding the New Testament.

E. P.

SELF-CONSECRATION.

A SERMON, BY REV. JOSEPH ANGLIER.

ROMANS xii. 1, 2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

IN this discourse I wish to ask attention to a single point—the importance of a distinct and unreserved consecration of ourselves to our high calling of God, in order to secure the prize which it holds out. Every day's experience and observation deepen my conviction upon this point. I despair of the proper fruits of religion in our hearts and lives, I have little hope of a spiritual tone of sentiment and habit corresponding with the requisitions of conscience and the Bible, without a devotion, most heartfelt, ardent, and all pervasive to the momentous realities of the moral and spiritual life.

In speaking on this subject I am anxious to avoid all exaggeration. Religion gains nothing by an overstatement of its requirements. It suffers by any representation of it which is opposed to the dictates of common sense, or does violence to any innocent desire of the heart, or underrates any true interest of man, however small, or limited in duration. But after this and every other reasonable concession, it must be strongly asserted, that the rightful power of religion cannot be established in the mind, nor its blessed influence be felt, till the mind is distinguished by a pervasive and all-controlling sense of its importance above all other concerns, and gives habitual proof in the plan and detail of life that religion is regarded as the one thing needful. The truly religious man, if I rightly understand his representation in the Gospel and life of Jesus Christ, is one who feels more than all things else the infinite importance of spiritual interests,—the worth, surpassing all other worth, of Christian truth, principle and affection. The religious sentiment and the Christian law deeply settled in the very centre of the soul make their presence felt, by the influence which they

continually exert over the powers and sensibilities of his nature, and the plan and direction which they give to his outward life. The religious sentiment, when it exists as it must exist before one can answer to the description of a Christian, as being "in Christ a new creature," must have become as the life of our life; not an occasional aspiration after moral purity, strength, and happiness, not a feeling which leads one occasionally to exercises of piety and contemplation for its gratification, but a principle of power, subordinating to itself every interest, every pursuit, and every pleasure, whether of the senses, the intellect, the imagination, or the heart. To this conviction every one must come, who would meet the requisitions of the spiritual law and make his "calling and election sure." A man is not properly a religious man,—nay, he is scarcely in the way to become in the true sense a religious man, that is to say, his spiritual nature is not in the way of the just and happy development intended by his Creator,—till he comes to regard religious truths and religious interests as matters of primary importance, the "one thing" above all others for which he lives. It is not sufficient, if it were possible, that he should class it among many other interests, to which he may devote himself in succession, according to the suggestions of present circumstance, feeling, or caprice. It must be preeminently the *one* interest of his life; not the Sabbath day, but the every day, object of study and pursuit. It must know no equal, it must admit no rival in his affections. Other interests are not proscribed, but they must be subordinate. They must never interfere with the chief concern, but as much as possible be made conducive to its advancement. "Whether we eat or drink, or whatever we do, we must do all to the glory of God," by doing all to the brightening of his image and the establishment of his kingdom in our souls.

And this self-consecration must be demanded at the very outset of the religious course. I say distinctly, and repeat with emphasis, at the *very outset*. It is not something which belongs to the perfection of the religious character; it is the initiatory step to a character truly, decidedly religious. I do not undervalue the instinctive sentiment of religion residing in every human breast, nor do I deny the praiseworthiness of many qualities of heart and conduct which do not result from a distinct recognition of, and un-

reserved devotion to, the work of moral development and improvement, to which we are called by the Gospel. These should ever meet with due acknowledgment and respect. But the religion of Christ requires us to look upon man from a higher point of view; and when I do so, I discern a purpose in his being, and a depth of requirement in regard to its religious capacities and needs, which, when I reflect upon myself and what I observe in multitudes around me, make me feel, with a conviction to which I would try to give expression, that an entire, distinct and hearty self-consecration is among the very first steps which man takes in the positive direction of his proper destiny. However the doctrine of personal conversion and regeneration may have been exaggerated and abused, I am more and more persuaded that it involves an important, though much perverted truth. I fear that we, as a denomination, have been led by the extravagances of others to overlook it. I apprehend that many among us fall short of a proper eminence in virtue, depth of spirituality, and comprehensiveness of Christian graces, because we have gone to the other extreme, insisting on the doctrine of progressive holiness, till we have lost sight of any distinct point where a decisive stand is taken for religious truth and duty. It has hence happened, I am inclined to think, that multitudes have never taken a decided stand, have never made any positive advance, while as many more have fallen far short of the measure of attainment demanded of them, finding themselves at the close of their probation hardly midway up the mount from whose summit they should have been able to view the landscape of the future with "unbeclouded eyes," with fond anticipation, and a heartfelt desire "to be with the Lord."

My friends, let us not deceive ourselves. We do not prize too highly, perhaps, that sweetness of disposition, that generosity of heart, and general elevation and manliness of character, which we often witness in men of the world; who however have never made to themselves a distinct profession and purpose of religion, that is, a determination to recognize in all their ways the great spiritual realities and the pure standard of holiness revealed in the Gospel of Jesus Christ, and to direct and govern their whole lives in accordance therewith, and in furtherance of its objects. We must always respect and honor, wherever we find them, such exhibitions

of things "just, true, pure, lovely and of good report." But still, when we look at them from the point of view which we are instructed by Christianity to take, we must lament that they are not informed by a more spiritual faith, a deeper principle, a more heavenly aim and purpose. While these are wanting, they lack the chief element of life and growth. The character is ever weak and imperfect, and must always continue so. Never will one fulfil the purpose of his being, never will he have begun to fulfil it, till he arrives at the full and distinct determination to submit himself in all things to the perfect will of God, to walk in all his commandments and ordinances blameless, and build up his soul in the similitude of Christ and God. There can be no clear, marked, and decided development of the religious character, without a clear, marked, and decided purpose of spiritual attainment. There can be no strong and prosperous growth, no promise of fruit unto eternal life, where there is not a living principle of holiness settled in the heart, assuming distinct ascendancy among all its affections and desires, informing every purpose, controlling every action, and moulding every habit. It must make religion, the life of God in the soul, the distinct central interest, to which all other interests are secondary and ancillary, and around which they must revolve, as the primary planet in life's system. When this is the case, but not sooner, a man may be said to be "born again," "born of the spirit," "born of God," "a new creature in Christ," "having his fruit unto holiness, and the end everlasting life."

Is not this a principle recognized in all other objects, interests, and pursuits? What aspirant after intellectual eminence ever succeeded in reaping the unfading laurels of renown and securing an earthly immortality, without a consecration to the pursuits of literature and science, distinct, determined, and enthusiastic? Demosthenes, Cicero, Milton, Newton, Scott, and the whole host of intellectual heroes embalmed in the world's memory and homage, by what did they attain to their proud eminence in the temple of human fame, but by an ardor of intellectual worship, a consecration of all their powers to their great work, heartfelt, laborious and unreserved? And with what confidence can one hope for intellectual eminence, who does not devote himself to its attainment with a purpose equally distinct, ardent, and all-comprehensive?

And if all this is requisite to the attainment of an earthly crown, shall less be required of those who aspire to a heavenly crown? Is spiritual excellence a less laborious or difficult work than intellectual? Are its obstacles less numerous, or more easily surmounted? Does it require less decision, less clearness of purpose, less strength of resolve, less depth of enthusiasm, less absorption of all the capacities and affections of the soul, less guardedness against the influences which stand in its way and would subject the spirit to all the evils of earthly thralldom? If we think so, we deceive ourselves, the truth is not in us, the life, the strong, the holy, the beautiful, the blessed, peaceful life of God in the soul can never be ours. There is no crown of glory awaiting us among those which are laid up in heaven to encircle the brows of them who keep the faith, and fight the good fight, that they may "lay hold on eternal life."

I am not afraid of laying too much stress upon this point. My own heart assures me that I speak the words of truth and soberness. I know all the temptations to underrate the importance of entire self-devotion to the work of spiritual improvement. I understand the reasoning by which many content themselves with small resolves and feeble efforts to build up the kingdom of Heaven within. I know, and love as much as it deserves, the philosophy which peoples the earth, the sky, the air, the sea, and all the beautiful relations of life, with the ministering spirits of the all Holy and Infinite, and attributes to them a powerful agency, felt, though not seen or thought of, in restraining the soul from sin and leading its affections up to God. I know and feel them all, and bless God for them all. But I know, I feel, that all this is insufficient to the great purpose for which we are created. I have no hope for my own soundness or advancement, and no confidence in the soundness or advancement of others in the spiritual life, without a determination of the heart, mind and will to God, more decided, more ardent, more uncompromising, than the devotion to any earthly interest or pursuit. We have an interest at stake, which cannot be secured without a distinctness of aim, a unity of endeavor, and an ardor of pursuit, unknown to the most worldly-minded of earth's children. The true disciple of Christ, if he would follow with any adequate success in the steps of his Master,

must devote himself to his high calling with an ardent, untiring zeal, which shall leave far behind the hot pursuers of this world's pleasure, wealth and fame. The price is more costly, as the reward is higher. The object must be clearly seen, the way must be clearly defined, and the task must be vigorously performed, or mortification and failure will await us at last, more stunning to the heart than the most unmitigated disappointment of worldly schemes.

I shrink not, my friends, from making the assertion—my warrant for it is inscribed on every page of the Gospel, and in every leaf of human experience,—that you cannot build up the kingdom of God in your souls, you cannot reach the spiritual eminence required of you, you cannot form in yourselves a character of positive and enduring worth, and reap the blessed fruits of the moral life, till your eye is fixed distinctly and with warm devotion upon “one star of all the train” of human interests. You will not grow in the knowledge and grace of religion, till you acquire a heartfelt feeling of the paramount importance of its truths, and a joyful recognition of the claims of your moral and spiritual nature above every other. If you are truly in the way of life, that “path of the just” which like the rising dawn “shall shine brighter and brighter unto the perfect day,” it will be proved to you by a habit of mind in accordance with the precept of the Apostle to “set your affection not on things on the earth, but on things above.” It will be evinced in the fact of your having your habitual conversation in heaven. You will find your aspirations after moral and spiritual good acquiring such constant accessions of strength and purity, as to chasten and control more and more your wishes for mere worldly good, while they will consume every impure desire, and bar out every thought and feeling which refuse captivity to the law of Christ. The duties of piety, even those which are most purely disciplinary, will, every day, come to be regarded and felt by you as privileges. The duties of religious reading, meditation, and prayer will be welcomed by you as the very conditions and elements of your purest enjoyments. Things unseen and spiritual, instead of fictions of the imagination or dreams of enthusiasm, will seem to you like the most distinct and beautiful realities. You will understand, how “to be spiritually-minded is life and peace.” You will never have a fuller consciousness of life, you

will never have a fuller assurance of the soul's existence and capacity of deep enjoyment, than when you resort to the upper air of spiritual thought and Divine communion. You will look out upon the world, and all it offers to the senses, as shadows, in comparison. Instead of religious interests and pursuits being visionary and unsubstantial, you will feel that there is nothing more unsubstantial and visionary than the outward good after which so many are panting. You will feel that such are "walking in a vain show," and "disquieting themselves in vain." You will compassionate the dimightedness of the thousands, whose whole souls are engrossed in laying up the fleeting treasures of earth, while you feel in yourselves the satisfying possession of a treasure "incorruptible, undefiled, and that fadeth not away." As your spiritual eye opens to discover spiritual things, the world and outward life will seem to you more and more as but a shadow, while the inward world of holy thought, principle, affection and emotion will rise up in the light of consciousness, in substantial and enduring beauty and reality.

I am aware of the arguments with which those who are immersed in the cares and pleasures of this world, and many others who may complain of its strictness, will try to elude the doctrine of this discourse. They will tell us that it is too much to expect of humanity in its present condition. They will point to the circumstances of this condition as incompatible with that constant recognition of spiritual interests and that supreme and ardent devotion to them, for which I have been pleading. They will name the multitude of imperious necessities and wants, a proper attention to which is inconsistent with such habitual aspirations and efforts after the kingdom of heaven. From every side the practical objection is sounded forth, that man must be employed in strenuous exertions for the means of subsistence, and the claims which rest upon him as a member of the family, the town, the State. 'How,' it will be asked, 'can we live with such supreme reference and regard to the world of spirits, when this world is so imperative in its claims upon our attention? We will try, as far as in us lies, to "live soberly, righteously and godly in this present world," we will injure no man, we will deceive no man, we will defraud no man, we will violate none of the sacred relations of life, we

will preserve an unimpeachable moral character; and what more can reasonably be required of us? While we live in the world, we have duties to discharge towards it, and benefits to receive from it; but this uniform reference to the interests of the unseen and spiritual world, this regard to it in all our thoughts, desires, pursuits and pleasures, would unfit us for duty and happiness here. Such is the practical argument by which men satisfy themselves with their lukewarmness in the great work of spiritual improvement. Are they honest in this objection? We will suppose them to be so. If they are sincere, I think there can be little difficulty in removing it. First, the premises of the argument are admitted. This world *has* duties for us to perform and pleasure for us to enjoy peculiar to itself. Our duty in regard to it is indicated by Providence in the circumstances with which it has surrounded us. We have bodies to feed and clothe. We have families to support and make happy; and "if any provide not for his own, and especially for those of his own house, he is worse than an infidel, and hath denied the faith." There is a field of wide and extended action with reference to the interests of this world, in which every man is called by God to labor. Man is placed in this world, not only to live in it as a thoroughfare to another, but to "subdue and replenish the earth." He must make the ground yield its increase. He must bring the arts and sciences to help him command and use its secrets. He must build houses and cities, he must traverse the sea with ships, he must run to and fro through the earth increasing knowledge. By his industry and skill he must call upon the north to give up, and the south to hold not back their treasures. Whatever his hands find to do, near and remote, he must do it with his might. But what for? Strike the multitudes of immortal beings from the earth, and answer—to what end? Cut off the seventy years of each man's pilgrimage here, and answer—to what end? Is it for any thing, worth naming, to the individual, if in this life only we have hope and profit of all the labor we take under the sun? Is it possible, my friends, that you are content to be such slaves, such drudges, for the poor pittance of earthly satisfaction wrung out by the labor and sweat of so many millions? But look into the soul, feel its worth and know its destiny, understand the relation of *that* to the cares and labors of this life, know what is going

on there, and carry it forward with its invisible treasures into the spiritual and eternal world, and then answer,—to what end ! There is a glorious response for him whose affections are above, while his body and labor are on the earth. He is developing and maturing, in all the modes of action here, principles, powers and affections of his nature, which shall be to him an everlasting inheritance and reward. And he *can* thus have his affections above, even while his hands are employed in the lowliest of earth's services. So far from being hindered in his earthly calling by the intrusion of thoughts and affections above and beyond the earth, so far from losing any proper interest in them by views and purposes stretching beyond their immediate use far into the realms of the invisible and future, man will find new motive for diligence and fidelity in all the details of common life. He will find in them a new interest on account of their disciplinary relation to the higher object for which he lives, calling forth, exercising and improving all his immortal powers. He will be found laboring in them patiently, hopefully, cheerfully, when many, informed and sustained by a less spiritual faith and object, will turn from them in disgust, breathing a sigh at the vanity of all things human, and asking, "what profit hath a man of all the labor that he taketh under the sun."

Nothing can be more futile than the objection to this doctrine drawn from the necessities and wants of man's present condition. The very opposite to this objection is the truth. And from all that I can see, read, or hear, I undertake to say, that there are no better citizens, there are no better members of the family or the State, than men who are supremely devoted to the work of spiritual improvement and perfection. There are none so patient of the thousand little offices which humanity requires in its present state. For they have that wisdom which clothes all the interests and duties of this life with a higher significance than these wear to the eye of the worldling. They understand how "a cup of cold water given in the name of a disciple" shall bring down upon them a greater blessing than the most brilliant exploit, whose inspiration and end are alike confined to this world. To them,

"Born as with a second birth,
The countless common things of earth
Are gifted with mysterious worth."

And the more fervent they are in spirit, the more diligent are they in business.

"I beseech you therefore, brethren, by the mercies of God, that ye present yourselves, a living sacrifice, holy, acceptable unto God, which is your reasonable service;" reasonable, both on account of the mercies with which God is daily crowning your lives, and on account of the indispensableness of such unreserved self-consecration, to the proper fulfilment of your spiritual destiny. In a world of sense, surrounded by so much that is hostile to the soul, so many powers which war against the spirit and chain it to the car of material pursuits and pleasures, you cannot, without the greatest devotion of your powers to the work, even know what is "that good, and acceptable, and perfect will of God," made manifest in the teaching and life of Jesus Christ; much less can you duly perform it. Without this constant ascendancy of religion in your thoughts and affections, when you come to be weighed in the balance you will be found wanting; while with it you will stand unharmed amid the most unspiritual influences of this present time, overcome the world, and enter the spirit-land with a soul richly freighted with the goods of eternal life. You will lack no proper devotion to any proper pursuit of this life. Instead of being less happy, and less susceptible of all the innocent emotions peculiar to the present scene, you will be more happy. Your hearts will have acquired a diviner sense, a more lively susceptibility to all that is pure, lovely, and of good report, all that is worthy to engage the affections of an immortal being. And when the present scene closes, when "the heavens melt with fervent heat," and all the glories of the outward world vanish by the breath which created them, you will shine forth in the kingdom of your Father, with a glory more resplendent than the sun. You will enter into the full blessedness of the divine idea, which you have sought to realize in yourselves, in all the thoughts, purposes, and actions of the present probationary scene.

MEMO.—The signature of the article in the last No.—Exposition of John xiv. 1—29—(*Miscellany* vii. 151—155)—should have been R. E. instead of R. S.

NOTICES OF RECENT PUBLICATIONS.

ABSTRACT of the Massachusetts School Returns, for 1841-42.
Boston: Dutton & Wentworth, State Printers. 1842. pp.
256, 8vo.

THE present volume of the annual *Abstracts* prepared by the Secretary of the Board of Education is not so large as the previous volumes, but it contains a great amount of profitable remark and suggestion. "The form of the Abstract has been so far modified as to bring all the selections from the reports of the school committees together in the body of the work, and to place all the statistical part in consecutive tables at the end." By this arrangement "a little economy is effected in regard to space," but we doubt the utility of the change. The evidence which is here presented of an increased attention to the state of our common schools is particularly gratifying. As Mr. Mann observes,

"The present volume is not only full of promise, but it abounds also in proofs of performance. The reports of the committees manifest a higher degree of intelligence in regard to the principles on which our schools should be conducted, and a greater familiarity with the proper modes of teaching and governing them; and the tables demonstrate an increase of interest on the part of the public in the subject of common school education. In proof of the former assertion, I refer confidently to the admirable selections which this volume contains; and as one item of evidence in support of the latter, it may be mentioned that the increase of appropriations for the last, over the preceding year, was about twenty-five thousand dollars."

The statistical tables, prepared, as it appears, in the Secretary of State's office, and revised by the Secretary of the Board, exhibit the actual and relative amount of pecuniary contribution, in the different towns and counties of the Commonwealth, for the education of children. It is curious to remark how the rank of the towns in this respect varies in different years. In 1841-2 Brighton holds the first place, though in the preceding year it was the thirty-seventh on the list; while Milton, which was the first, is

now the ninth. Of the counties Suffolk comes first, Berkshire last; the former appropriating for each child between four and sixteen years of age \$5.65, the latter \$1.60. Of the towns Brighton appropriated \$6.25 for each child between these ages, but Dana, the lowest on the table, only \$1.10. The recapitulation for the whole State is as follows:—14 Counties, including 307 towns; number of children between 4 and 16 years of age, 185,038; amount raised by taxes for the support of schools, \$516,051.89; average sum appropriated for each child between 4 and 16 years of age, \$2.84; amount contributed for board and fuel, \$39,374.90. This last item is determined by "the will of the inhabitants of the several districts," while the amount raised by taxes is a town appropriation.

It does not fall within the plan of this volume to notice the success of the Normal Schools, but we are led to speak of it in this connexion, as we are reminded of the doubts which have been expressed concerning the benefits that have been or may be realized from these institutions. So far as we can learn, the Normal Schools at Lexington, Barre, and Bridgewater have fully answered the expectations of those who were most active in promoting their establishment. Professor Newman has been taken by death from the place which he filled with honor to himself and advantage to the public, and in consequence the school at Barre has been for a time suspended. Mr. Peirce has been obliged by the state of his health to resign the charge of the school at Lexington, where he had proved himself admirably qualified for the work he undertook, but Rev. Samuel J. May of Scituate has been appointed his successor and has entered on the duties of the office. It is only three years since the first of these schools went into operation, yet the character and results of the instruction which has been given have shown their great use in preparing teachers for our Common Schools. The writer of an article published some months since in a contemporary journal which has usually shown a different spirit—the *Christian Review*—attempted to throw ridicule on the Normal Schools, and regarded their tendency as adverse to our republican institutions! The ground of this judgment seemed to be—that these schools were first established in Prussia, where they enjoy royal patronage. Now if there be any thing that will tend to undermine that condi-

tion of the people on which despotism rests as the basis of its security, or to fortify the spirit of intelligence and contentment on which popular institutions must rely for their permanence, it is the largest possible *preparation* of those who shall teach the children of the land, and such preparation they cannot get in our academies. The art of teaching must be learned, and this art it is the purpose of the Normal Schools to communicate by the various methods of instruction peculiar to these schools.

THE SEVENTH REPORT of the *London Domestic Mission Society*:
*With the proceedings of the Annual General Meeting, held in
 Carter Lane Chapel, April 20th, 1842, &c.* pp. 44, 12mo.

BIRMINGHAM UNITARIAN DOMESTIC MISSION SOCIETY. *Second
 Annual Report, with the Missionary's Address, the Proceedings
 of the General Meeting, held February 15, 1842, &c.* pp. 35,
 12mo.

THE Ministry-at-large, established by Unitarians in several of the large cities of England, has been equally successful there as here. The friends of the enterprise have been fortunate in obtaining the services of men who in the discharge of their peculiar ministry have united good judgment with a disinterested devotion to their work. The pamphlets before us furnish evidence of the fidelity with which the work has been prosecuted in London and Birmingham.* We are struck with the variety of plans which the missiona-

* A short time since we received from an unknown correspondent a communication, which we are happy to insert in this place.

"I was much pleased to see in the June No. of your *Miscellany* a notice, though brief, of the Rev. J. Johns, of Liverpool, England. He is indeed a bright example of a minister of Christ. As I had the pleasure of seeing him and visiting at his house when in Liverpool, I can speak from personal experience. His whole soul is engaged in the noble work he has undertaken. It overflows with love and sympathy for his fellow-creatures, and that love, that deep sympathy, is, I fear gradually undermining his health. Sorrow and suffering are his daily companions, and it has and necessarily must have an effect upon his spirits. I had the pleasure of hearing him preach to his poor. We had taken tea at his house, and when the time drew near we accompanied Mrs. Johns to the room where the services were performed. Mr. Johns was already there, seated in a rude pulpit placed at

ries adopt to engage the interest or promote the benefit of those who fall under their care. Mr. Philp, of London, speaks not only of the Sunday evening congregation of from 70 to 100 persons and upwards, the Sunday School with an average attendance of 120, and the Day School of about 100 children, but of religious services for the children on Sunday morning after their school exercises, of scientific and other Lectures, of Evening Classes of Boys and Girls, besides an Adult Class for reading and recitation, of the Mutual Instruction Society, with a library of 520 volumes, of the Benefit Society, of the Children's Periodical Society, with a weekly subscription of only one halfpenny, but whose fund amounts to

one end of the room. Benches filled the apartment, with the exception of two chairs, one of which was occupied by a friend of Mrs. J. and the other was kindly given to me. Mrs. Johns and my companion took seats on the benches on which were placed the hymns that were to be sung that evening, printed on small sheets of paper, and a few of our *Christian Registers*, which are lent to the poor to read. The room was soon filled with his simple congregation, who came for the water from the unbroken cistern. Mr. Johns read with feeling and emphasis, and prayed with his whole heart. His voice, low but impressive, asked and implored, that his hearers who could scarcely obtain an earthly subsistence might receive the true bread of life. My heart beat as I thought how this good man pleaded for the poor and the outcast, and not only pleaded but worked for them. His daily companions were the sinful, the poor and the erring, for whom he only felt compassion and love. He preached a plain but excellent discourse, fitted for his hearers and delivered in a deeply impressive manner. His earnest tone, his ardent look, could not but engage attention. We returned with him to his home where we saw Miss Hazlitt (sister of William Hazlitt) who for a long time was an inmate of his house. Her spirit has since gone to the God who gave it. We would soon have withdrawn, but they kindly insisted upon our remaining longer, adding they saw but few from America. And when we did leave it was like parting with old friends, and I yet hope once more to feel the kindly grasp of his hand, and see his calm and serious face lighted up with joy and happiness.

His merits as a poet are indeed not few, for he had won the admiration of more than one on this side of the Atlantic long before his noble character and aim were known; both associated in one person, ought we not to prize him? His zeal is great and unflinching, his duties arduous and severe, but he does not shrink from them nor evince a complaining spirit. His attention, his exertions, are for the good of those around him. There is a Loan Society belonging, if I mistake not, to the Society for the Ministry to the Poor, where from a pound sterling and upwards is lent to aid the industrious but indigent. This he found insufficient, and therefore exerted himself to establish, which with the assistance of some friends he has effected, a Shilling Loan Society, in which he lends from a shilling upwards. This he has found exceedingly beneficial. Many a poor family, he says, has been saved by it; it gave them a feeling of responsibility to lend to them, and they would often work hard to return that which was borrowed, while a gift they would squander. Long may he live, to bless those around him, and to help in the great cause of assisting our fellow-creatures and considering them brethren only less fortunate than ourselves."

about £20, and of the Children's Burial Club, with a fund of £15 in the Savings' Bank. Similar methods are put in operation by Mr. Vidler of London and Mr. Bowring of Birmingham. In connexion with these modes of instructing and relieving the poor, familiar intercourse is maintained with them by means of frequent visits. The number of visits made by Mr. Bowring in 1841 was 5120, or nearly 100 a week; and "the number of families visited more or less, upwards of 500." Mr. Bowring also speaks of the great advantage which has resulted from the *lending* of books and tracts among those who are able to read.

We have been impressed, in reading these Reports, with the evidence they afford of a greater degree of ignorance and penury in England than is commonly found even in the walks of our ministers-at-large. The extent of want and degradation in which thousands of families are plunged, seems hardly credible. The Committee of the London Society, in confirmation of the remark that in "the tuition of the young the best provision is made for the future security of the poorer families from extreme destitution and vice," observe, that "a gentleman who lately designed to establish a business at Norwich, for which he wanted intelligent hands, and who advertised for assistants able to read and write, although the greatest distress prevailed in the town, had not one applicant;—a testimony at once to the remarkable deficiency of education, and to the fact, that those who were possessed of such qualifications were still among the employed." Mr. Vidler mentions a family, not in the utmost poverty, the parents of which are industrious, but as their children "have increased without an increase of means, one little comfort after another has been dismissed, until the whole energies of the parents have been concentrated upon one object—that of getting food for those dependent on them. While the care of the body thus absorbs all, the mind is disregarded, and thousands of beings are thus nurtured in the midst of our civilization, with minds as untutored as the American savage, and with as little restraint over their passions and desires." The same causes must produce similar effects everywhere; and how plainly do such facts teach us at once to look with compassion upon those whose circumstances reduce them to moral debasement, and to devise or encourage means for their elevation.

INTELLIGENCE.

INSTALLATION AT NEEDHAM, MASS.—Rev. Lyman Maynard was installed as Pastor of the East Needham Congregational Church on Wednesday, September 7, 1842. The Introductory Prayer on the occasion was offered by Rev. Mr. Robinson, of Medfield; the Scriptures were read by Rev. Mr. Bailey, of Medway; the Sermon was preached by Rev. Mr. Sewall, of Scituate; the Installing Prayer was made by Rev. Mr. Richardson, of Hingham; the Charge was given by Rev. Mr. White, of Dedham; the Right Hand of Fellowship, by Rev. Mr. Sanger, of Dover; the Address to the People, by Rev. Dr. Lamson, of Dedham; the Concluding Prayer was offered by Rev. Mr. Bailey.

Mr. Sewall's text was from Hebrews xiii. 17: "They watch for your souls, as they that must give account." The subject of the discourse was—The Work of the Good Pastor. His work is, to preach Christianity. And how? In the pulpit only? No. But in great part by the influence of his character and life. According to the man that he is, will be the effect of his labors as a Christian minister. Inseparable are the good man living and the good man preaching. His preaching is not mere moral preaching; or good morals, merely because they are useful to individuals and to the community. He does not, for example, preach honesty, because honesty is the best policy; but he preaches honesty, and the other virtues, because it is *right*, and because they are *right*. His morals and his moral preaching are based on sound principle. The good pastor should have a competent acquaintance with man, with human nature. He will find within his society variety of character, and he will adapt his preaching, as far as he may be able, to the various wants and minds of his people. He will anxiously "watch for" the young of his flock from their first mental development. In the Sunday School he will take a deep interest, and he will pay much regard to the selection of books for the use of the young. At this important post he will set a constant guard. He will consider the whole course of their moral education a very interesting part of his official labor. He will avail himself of every favorable opportunity to make good impressions on their minds and hearts, and to prevent or remove impressions of an injurious kind. With him it will be a leading idea of pastoral usefulness, to advance the improvement of the young; but in aiming at this he will not be regardless of his duty to those of every age. While "watching for the souls" of his people in his desire to do the work of a faithful minister, he will not be a spy upon them; he will not adopt

any arbitrary or oppressive measures in his ministerial office. He will have no indirect, artful, deceptive ways of gaining influence, he will never make a wrong use of pastoral influence. He will be a student of character for the sake of improving character. He "watches" for the spiritual interest, "for the souls," of his people in their sorrows; and none will have occasion to take up the wail and say, 'Wo is me, for no one cares for my soul!' If he have the spirit of his Master, he will not be satisfied with the effects of his labors, merely because his society is in a tranquil state, free from divisions and controversy. He will not cease to watch and labor for his people until they are deeply imbued with the spirit of Christ, and manifest its influences in their life and conversation.

The Charge, by Mr. White, was modest but independent, full of wise and safe counsel. The Right Hand of Fellowship was rendered particularly interesting by its reference to each of the clergymen, the predecessors of Mr. Maynard. It is a very agreeable consideration, that they could be commended without exception, as never having partaken of the severe and exclusive spirit which in too many instances has impaired ministerial usefulness. The Address to the People was precisely such as the case of most of our small parishes requires. Dr. Lamson told us—what indeed experience has long since told us—the difficulty of sustaining the ministry as it ought to be sustained; and in so doing, he showed the ready and sure way of removing or preventing this difficulty. The people should meet the minister half way in all his efforts for their improvement. In exonerating themselves from all, or from a reasonable proportion of pecuniary responsibility in this respect, on the part of far too many, an undue burden is often left to be supported by others; and thus what would be light if sustained by the whole society, becomes an oppressive weight on the more liberal, but not always on those most able to sustain it.

DEDICATION AT VERNON, N. Y.—The new Unitarian meeting-house in this village was dedicated on Thursday, September 8, 1842. This edifice was formerly occupied by the Oneida Indians for religious worship, and stood several miles from its present location; but not being conveniently situated for the accommodation of the tribe, it was purchased by the friends of an unshackled Christianity in this vicinity, removed to Vernon, and almost entirely reconstructed, both externally and internally, in a style highly creditable to the taste, judgment and liberality of all concerned. It is placed in the heart of the village, has a chaste and graceful spire and a good bell, and presents to the eye an

aspect of convenience and simple elegance, seldom surpassed by a country church.

Timely notice had been given of the dedicatory service, and the weather being fine, a large assembly, consisting probably of some six hundred persons, met in the church and around it, for it could not contain all. Utica, Syracuse, Trenton, and other neighboring towns were represented on the occasion by estimable friends, whose presence and warmly enlisted sympathies testified to the deep interest they feel in the progress of Christian "light, liberty, and love." Persons of very various theological opinions, who are friendly to the great cause of religious freedom, were present, to rejoice and give thanks as at a festival of spiritual enfranchisement. They regarded this movement in its true light, as a testimony in favor of Christian union, and a visible expression of the growing revolt of the public mind against the yoke of human creeds, and of ecclesiastical despotism. The religious exercises of the occasion were imbued with this free and catholic spirit. Clergymen of different denominations had been invited to take a part, and several of them, who "know no law but truth, no sentiment but love," did so. The services were introduced by Rev. Mr. Storer, of Syracuse, with Invocation, and a Selection from the Scriptures; the Dedicatory Prayer was made by Rev. Mr. Skinner, of Utica; the Sermon was preached by Rev. Mr. Storer; the Concluding Prayer was offered by Rev. Mr. Warren, of Verona; and the Benediction, by Rev. Mr. Hall, of Vernon. Hymns from Greenwood's Collection and several anthems were impressively sung by the choir.

Rev. S. K. Lothrop, of Boston, had been, agreeably to appointment, expected to preach the dedicatory sermon, but to the deep regret of all he was prevented from attending, by sickness. From his interesting associations with this spot, his grandfather having preached here as a missionary to the Indians more than sixty years since, a rich treat had been anticipated at his hands. But the discourse of Mr. Storer, although not written expressly for the occasion, was every thing that could be desired in point of doctrine and spirit, and for an hour and a quarter enchained the unbroken attention of the audience. The impression left upon the assembly, and this community generally, by this religious service was apparently a softening, uniting, ameliorating one. The captious found nothing on which they could seize, while the demon of sectarian and theological bitterness was rebuked. The Society in Vernon is greatly strengthened, and its members are encouraged to persevere in the cause of what they sincerely deem Christian truth, liberty and salvation, and have faith to believe, that their undertaking will be blessed of Providence for the promotion of an unfettered Gospel, for which thousands of souls are groaning.

CHRISTIAN EXAMINER.—This excellent journal, which on every ground is entitled to the cordial support of the denomination whose theological opinions it advocates, has undergone some slight change in its appearance and its plan. The Editor, dropping the appellation of "Theological Review" which the work has for some time past borne in connexion with its more familiar name, and throwing all its articles—except brief notices of books—into the form of essays, has striven to give a more popular character to its pages. We trust he will not be disappointed in his hope of securing a larger patronage for a publication, which recommends itself so strongly to the liberal-minded scholar as well as to the intelligent Christian. The mechanical execution of the work is beautiful.

Some of our friends have expressed a fear lest the *Miscellany* should prevent the widest possible circulation of the *Examiner*, by withdrawing or anticipating subscription to the latter work. But we cannot perceive any necessary or probable connexion between the two, which should operate to the disadvantage of either. They occupy different departments of periodical literature, (if our humble *Miscellany* may claim to enter this field,) and are meant to satisfy different wants. The *Examiner* is a work of altogether higher character than our own, and by those who understand their relative merits they can never be brought into competition. Our object is, to furnish those shorter papers which fall beneath the plan of such a journal as the *Examiner*, to present a brief view of the productions of the Unitarian press, and to give a faithful record of the intelligence which must particularly interest the members of our denomination. In confining ourselves to this intention, we cannot, as it seems to us, encroach upon the province of the *Examiner*. If we believed that the continuance of our labors would injure its circulation, we should at once wish to relinquish our undertaking. But we apprehend no such consequence, and while we wish success more heartily, if possible, to a journal which has so long and so ably represented our faith with the public than to our own enterprise, we trust we may pursue our way and do some good, neither giving nor finding occasion to regret the existence of more publications than can be well sustained by the friends of Unitarian Christianity in this country.

THE DIAL.—The last number of this journal announced that it had "passed under the editorial care of R. W. Emerson, Concord, Mass." The editor has commenced in the *Dial* the publication of the Series of Lectures on the Times delivered in this city the last winter. The general character of the work will, we presume, remain unchanged. Its

probable connexion with Christian theology may be inferred from the following introduction to some "Extracts from the Heetopades of Veeshnoo Sarma."

"We commence in the present number the printing of a series of selections from the oldest ethical and religious writings of men, exclusive of the Hebrew and Greek Scriptures. Each nation has its bible more or less pure; none has yet been willing or able in a wise and devout spirit to collate its own with those of other nations, and sinking the civil-historical and the ritual portions to bring together the grand expressions of the moral sentiment in different ages and races, the rules for the guidance of life, the bursts of piety and of abandonment to the Invisible and Eternal;—a work inevitable sooner or later, and which we hope is to be done by religion, and not by literature."

GERMAN CHURCHES IN BOSTON.—It may seem strange to those who know the fact, that two houses of worship for Germans have been commenced in the southern part of this city. The number of the German population in Boston would seem to require but one church and one minister, yet the foundations of two meeting-houses have been laid, and the walls of one of them are nearly raised. The two Societies at present worship in Boylston Hall and in the Franklin School-house. "No differences of religious belief or of church government keep them separate, but only some causes of dissension in managing their religious affairs." An attempt has been made to reunite them, but without success. Both congregations are attached to their ministers. Rev. Mr. Kemper and his people however have been willing to dissolve their connexion, if a new minister could be settled over the united body, but Rev. Mr. Brandon and his congregation have declined acceding to such an arrangement. It is much to be regretted that such a division should continue. "The two German Pastors are strict Lutherans, and in regular standing with Evangelical Lutheran synods in the United States."

CHRISTIAN PHILANTHROPY.—A table has been prepared by the London Missionary Register, and corrected by the Baptist Missionary Magazine, the design of which is to show "what Christendom is doing for the melioration and salvation of the world." It presents the amount of income, or more properly, of receipts, of the principal Benevolent Religious Societies of Protestant Europe and America, during the single year 1840-41. It of course exhibits only a part—perhaps not a moiety—of what is actually contributed and expended by Associations of this nature, for a glance enables us to discover the omission of many

such institutions within our own knowledge. Still the result is an evidence of what the Christian world is doing, in one way at least, for the reformation of mankind. No regard is here paid, it will be remembered, to the sums expended by the Catholic Church for the same purpose. The whole amount exceeds five million dollars. One Anti-Slavery Society, only—the British and Foreign—is mentioned, whose income was \$19,550; 10 Bible Societies, the sum total of whose incomes exceeded \$731,000; 14 Education Societies, \$398,000; 2 Jews' Societies, \$135,000; 23 Missionary Societies, \$2,519,000; 5 Seamen's Societies, \$71,177; 8 Tract and Book Societies, \$455,000; and 20 Societies placed under the title of Miscellaneous, \$802,000. Of these eighty-three Societies the first in point of income was the British and Foreign Bible Society, \$491,000; next, the Church Missionary Society, \$443,000; the Wesleyan Missionary Society, and the Christian Knowledge Society, each exceeding \$435,000; the London Missionary Society, \$388,000; the Gospel Propagation Society, \$321,000; the Religious Tract Society, \$280,000; the American Board of Foreign Missions, \$235,000.

THE INQUIRER.—The last summer has seen carried into effect a plan which many of the Unitarian Christians of Great Britain have long desired, in the establishment of a newspaper devoted to the interests of what they deem "truth, freedom, and charity." The *Christian Teacher*, and *Christian Reformer*, one a quarterly, the other a monthly publication, the former edited by Rev. Mr. Thom, of Liverpool, the latter by Rev. Mr. Aspland, of Hackney, but both published at London, did not preclude the necessity for a third journal, that should deal more with the fleeting aspects of society, the weekly changes in "men and manners," and bring them into comparison with the unchangeable standards of truth and duty. The *Pioneer*, issued at Edinburgh, and the *Bible Christian*, in Belfast—each a small, but valuable monthly magazine of religious discussion and intelligence—were more particularly suited to the wants of Scotch and Irish readers. A family newspaper, it was believed, in which political and religious subjects should be considered from the point of view occupied by Unitarians, would be a means of diffusing correct opinion, or at least of abating ignorant prejudice, in England. Such a newspaper is THE INQUIRER, published in London on successive Saturdays, and sold—as are all the English newspapers—in single numbers, at sixpence each. To those who are acquainted with the *Spectator* and *Examiner*, the best weekly publications of the British metropolis, it is sufficient to say that the *Inquirer* resem-

bles them in form and appearance, each number containing sixteen large quarto pages. We have been much pleased with the numbers we have examined. Political and social intelligence necessarily occupies a large space, for in England the measures of Government and the economical state of the country are watched by the Dissenters with an interest which can be understood only by one who has lived in the midst of the entangled relations which there encompass individual life. Religion there has its political side, by which outward comfort and respectability are perhaps even more affected than by its positive influence upon the character. Due regard however, we observe, is paid to the claims of our distinctive faith, and the tone of the paper is marked, as it should be, by frankness in union with moderation. If it were possible to make it more immediately instrumental in promoting the Christian life, by the insertion of articles illustrating personal duty and unfolding the true character of the soul's religious experience, we should ourselves find more edification in its pages; but we doubt not that its conductors have given it the character best suited to accomplish the end they have in view—"the application of enlightened principles to various important questions, and their development in a different manner from what is suitable to religious teaching, yet in a manner which must prove interesting and useful." We wish them abundant success in their undertaking.

LADY HEWLEY CASE.—This important and long contested case has received its final decision. So long ago as 1833 Sir Lancelot Shadwell, then Vice Chancellor of England, delivered judgment, "that no persons who deny the Divinity of our Saviour's person, and who deny the doctrine of original sin, as it is generally understood, are entitled to participate in Lady Hewley's charity; and that the first set of Trustees must be removed;" by which judgment both the control and the benefits of this charity were taken from the Unitarians, by whom it had been administered with equal fairness and liberality. An appeal was taken from this decision to the higher Court, and the case was argued before Lord Brougham, but his retirement from the Lord Chancellorship before pronouncing an opinion caused it to be argued again before Lord Lyndhurst, his successor, by whom in 1836 the judgment of the Vice Chancellor was affirmed. The case was then carried by appeal to the House of Lords, where it was argued anew at great length, in May and June, 1839. The Lords referred several questions to the "Queen's Judges," who have this summer rendered their opinions. Six of the seven Judges agreed in the opinion, "that ministers and preachers of

what is commonly called Unitarian belief and doctrine, and widows and members of their congregations, are not fit objects of the charity." Upon the basis of this opinion the House of Lords have reaffirmed the Vice Chancellor's decision, and thus, so far as the Unitarians are concerned, have put a close to all farther proceedings. Judgment was delivered on the 5th of last August by Lords Cottenham and Brougham, both of whom concurred in the opinion given by the Judges.

Some of our readers may not be informed of the origin of this litigation. Lady Hewley was a Presbyterian Dissenter, who died in 1710, but by two Foundation Deeds dated in 1704 and 1707 created trusts, under which payments were to be made "yearly or otherwise," out of the income of certain estates, "to poor and godly Preachers for the time being of Christ's Holy Gospel, and to poor and godly widows for the time being of poor and godly Preachers of Christ's Holy Gospel," also "for the encouraging and promoting the preaching of Christ's Holy Gospel in poor places," "for the educating of young men designed for the Ministry of Christ's Holy Gospel," "for the relieving of godly persons in distress," and for the establishment of a Hospital," or almshouse, "for poor people." The ground taken by the *Relators*, or those who brought the suit, was, in effect, that Lady Hewley, entertaining "Orthodox" opinions, must have meant by the expressions, "godly preachers" and "preachers of Christ's holy Gospel," persons holding the Trinitarian faith; or as it was expressed in their plea, that being herself "a Trinitarian in belief and doctrine, the application of her charities to the benefit of ministers or preachers of what is commonly called Unitarian belief and doctrine, and their widows and members of their congregations, was and is inconsistent with her design and intention." The *Appellants*, or Trustees, against whom the suit was in the first instance instituted, and by whom it was afterwards carried to the higher Courts, maintained on the other hand, that Lady Hewley contemplated no sectarian restriction, and that the Unitarians, being the only proper descendants or representatives of the Presbyterian denomination in England, having now for a long time administered the trust, and having administered it faithfully and impartially, were entitled to retain the bequest in their own hands; that by the expressions used in the Trust Deeds were intended "Protestant Non-conformist preachers for the time being, who should make Christ's holy Gospel the foundation of their faith, and Unitarian preachers are such preachers;" that "from the tenor of the Trust it does not appear to have been the intention of the Foundress to impose any doctrinal test, or to require the profession of any given system of Christian doctrines by the preachers as a qualification for being admitted to participate in the Charity; and that such an intention would have been inconsistent

with the principles of the religious sect to which the Foundress belonged, and cannot therefore be imputed to her as a probable intention." Three successive judgments have now established the ground taken by the Relators.

The decision is considered by the English Unitarians altogether unjust. Of the merely legal question—the question which has now passed under the adjudication of the highest tribunal known to the English law, it does not become us to speak. But we have never been able to take precisely the same view of this case, and others like it, which many of our friends entertain. We are aware of the consequences to which the adoption of the principle involved in the judgment we have quoted might lead, in this country as well as in Great Britain, and are not blind to the legitimate action of this principle upon the Catholic foundations now held by Protestants in England. Still we cannot resist the feeling—perhaps it is nothing more than a feeling, which ought to yield to broad views of the progress of society and the uses of money—that a bequest should not be used for the support of opinions which the author of the bequest may be presumed to have regarded as false and pernicious. Whatever may be said of the impracticability or absurdity of the principle, that funds should forever accrue to the support of a particular class of opinions, a stronger consideration yet is presented in the improbability that the founder of a charity would have consented to the prospective appropriation of his money to the propagation of tenets contrary to those which he himself believed to be true and essential. Let the fund, we should say, revert to the heirs at law, or lie unused, rather than be employed in a manner which there is reason to believe the deviser, if he could have foreseen, would have been anxious to prevent.

As for the effect of this decision upon Unitarianism in England, we do not apprehend that it will be in any degree ultimately prejudicial; but rather, do we hope, it will be productive of good. The Editor of the *Christian Reformer* indeed anticipates much inconvenience and discouragement. He says,

"It cannot be concealed that the decision is a heavy blow upon the Unitarians of the United Kingdom. The Hewley case is peculiar, and the determination upon it would seem not to apply to any other Trust or Endowment; yet as it is well known that other suits, the Wolverhampton and the Irish, have been delayed in order to be eventually ruled by this decision, they may be considered as decided adversely to the Unitarians. The general principles on which the Lords have proceeded may, and probably will, be brought into action in other cases."

Under this view of the possible effects of the judgment now rendered, the *Reformer* urges the importance of forming "a closer union than has hitherto existed for mutual protection and defence." He does not

undertake to determine "of what kind that union shall be," but recommends to "ministers and congregations to enter into a general and prudently organized association for meeting the evil and guarding their common civil rights." He adds,

"The question at issue affects immediately or remotely the whole denomination, and we have made a wrong estimate of the wisdom, public spirit and civil influence of our brethren, if a sense of the common danger do not arouse them to such vigorous united action as shall resist and, in some degree, repel persecution and prevent oppression. We would not raise needless alarm, but it would now be folly either to be or to seem blind to the perils with which we are threatened."

We trust these remarks were dictated by the disappointment immediately incident upon the loss of valuable funds to which it was believed the Unitarians had a full and perfect right, rather than by a calm survey of the circumstances in which the denomination are now placed. We cannot doubt, that by awakening a stronger spirit of self-reliance this loss of adventitious resources will call forth new energies in the Unitarian body, and prompt them to exertions which will result in strengthening and multiplying their congregations.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The seventeenth anniversary of this institution was celebrated in London, May 18, 1842. Divine service was attended in the morning at the Essex Street Chapel, where a Sermon, on the Law of Conscience in its action on Nations and Individuals, was delivered by Rev. Charles Wicksteed, of Leeds. At the meeting for business, held in the Chapel immediately after the religious service, T. W. Tottie, Esq. of Leeds presiding, the Annual Report was read and "various resolutions, some customary, others special," were passed. In the afternoon "a social repast" was held at the Crown and Anchor Tavern, in the Strand, Richard Martineau, Esq. in the chair, which "was attended by about two hundred and fifty ladies and gentlemen." After the removal of the cloth, "Non nobis, Domine," was sung, and the health of the Queen, with the national anthem, was enthusiastically received. Addresses were then made by Rev. Dr. Rees, Mr. Hornby, Treasurer of the Association, Rev. E. Tagart, Rev. C. Wicksteed, Rev. W. Hincks, Rev. Mr. Linwood, Rev. Mr. Meeke, Rev. G. Kenrick, Rev. Dr. Hutton, Rev. T. Madge, Rev. S. Wood; the Baron Beaulieu, a French gentleman, "who addressed the meeting in a very earnest manner on the subject of his conversion from Roman Catholic principles, chiefly, if not entirely, through his own study of the Scriptures in the original languages, to the simple faith of Unitarianism;" and Rev. C. H. A. Dall, from this country, who is described, somewhat inaccurately, as "a Christian minister from the Mobile Territory, U. S."

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